

AL-IBANAH AL-MUKHTASARA

The Brief Elucidation Regarding The Belief Of The People
Of Islam & Sunnah And Opposing The People Of
Innovations And Desires



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And it means:

1. Believing in Allah’s Sifat (attributes), of which their evidences have been established through what Allah Glorified & Exalted be He has placed in the minds & Fitrah (innate-disposition) of His creation & what has been affirmed of it through texts of the Kitab & Sunnah

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In the name of Allah, The Most Merciful, The Especially Merciful

All praises are due to Allah, the number of His creations and the Pleasure of Himself and the decorations of His Throne and the extent of His words for what he has bestowed upon me of His favor apparent and hidden and he guided me to follow the religion of the Messengers and to be sufficed by the narrations of the pious and guided. And for teaching us that which we didn't know. And we ask Him to grant us success to that which pleases Him. And to make us of His devout slaves, and enter us into His mercy. And to make us avoid His Wrath. And to turn us away from evil, immorality and abomination. And to provide for us a cover from His protection for our sins when we stray. And we ask Allah to not prohibit us from the good which is with Him by the evil which is with Him. And to treat us with the generosity of His honor. And peace be upon our Prophet Muhammad whom our Lord called merciful to the creation. And who spread His upright religion. And peace & blessings be upon his family, companions and whoever sufficed with his tradition until the Day of Judgement.

As to what follows -:

All praises are due to Allah who betrayed our enemies and kept busy those who schemed against us. And who bestowed upon us insight which protects us from their evils & desires. And who inspired us to conduct this blessed work by the Allah willing in explaining the Usool Al-Deen (foundations of the religion) and Aqidah (beliefs) and in refutation to the newly invented deviations of what we've witnessed from what the people have manifested and what has overcome them. Of what they approved from Shirk (polytheism), Bid'ah (innovations), casting away of the Kitab (Quran) & Sunnah (Prophetic tradition) behind their backs, until that became a cause for their disunity and of opening the door of calamity & confusion upon their hearts and of the breaking up of their harmony. Thus, they took the ignoramuses & deviants to be the controllers of their affairs after the knowledge had come to them from their Lord. And they employed lies of which they have no evidence for in the Kitab & Sunnah and the narrations of the Salaf (first three generations of Muslims after the Prophet ﷺ) of the Ummah (The Muslim nation).

And they swore by Allah upon a lot of what the devils & tawaghit (devil, magician, idol, ruler who legislates laws in dire contradiction to Allah's) have said through the mouths of their brothers of Bid'ah which are ambiguous to the minds and Fitna (trials & tribulations notably shirk & kufr) which move in the chests. So, no foot with its movement is stable, except for whomever Allah Has protected with knowledge and supported with steadfastness. And I have followed the matters of this book with a part of what Allah The Most High has granted us success in collecting from that which the believers follow, the Jama'ah (those who follow the Sunnah) have abided by and of which Allah Has ordered by from holding unto the Kitab, Sunnah & Athar (narrations of Salaf).



Then upon that; we will now be explaining the meaning of the Shahada (testimony) of “There is no Deity except Allah”. And the foundations of the Kalima (word) of Tawhid (monotheism). And the reality of faith in “Allah”, His Uluwhiyah (divinity) & His Rububiyah (Lordship); Of which all the Prophets & Messengers have agreed upon. And of which the Ummah of Muhammad (ﷺ) have united upon

The Most High says:

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], ‘Am I not your Lord?’ They said, ‘Yes, we have testified.’ [This] - lest you should say on the day of Resurrection, ‘Indeed, we were of this unaware.’ Or [lest] you say, ‘It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?’.”

[Al-A’raf : 172-173]

The Most High says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“So, direct your face toward the religion, inclining to truth. [Adhere to] the Fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”

[Ar-Rum : 30]

The Most High says:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“And We sent not before you any Messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me’.”

[Al-Anbiya’ : 25]

The Most High says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

“And We certainly sent into every nation a Messenger, [saying], ‘Worship Allah and avoid Taghut¹’. And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So, proceed through the earth and observe how was the end of the deniers.”

¹ Taghut linguistically means whatever exceeds its bounds and excesses in Kufr:

[An-Nahl : 36]

The Most High says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ فَإِنِ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

“Say, [O believers], ‘We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.’ So, if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing. [And say, ‘Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him’.”

[Al-Baqarah : 136-138]

The Most High says:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ

“He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which

Abu Al-Abbas Al-Fayoumi said: “Al-Taghut” is derived from “Ta-gh-a”. And Al-Taghut can become masculine or feminine and the noun is: “Al-Tughyan” and it’s the exceeding of bounds. And everything which exceeds its degree & limit in sin is “Taaghin”. «[Al-Misbah Al-Munir \(2/374\)](#)»

Ibn Manzur said: ‘Tagha’, ‘Yatgha’, ‘Tughyan’ and ‘Yatghu’, ‘Tughyanan’; exceeds the limit, and excesses and ascends in Kufr.” «[Lisan Al-Arab \(9/123\)](#)»

Al-Tabari said: “And the correct saying that I have regarding At-Taghut is that it’s every type of transgressor against Allah, and thus is worshipped besides Him. Either due to him [i.e. the Taghut] compelling those who worship him, or out of obedience from the one who worships him. Whether that thing being worshipped is a person, a Shaytan (devil), an idol or a statue or whatever the thing maybe.” «[At-Tabari \(3/21\)](#)»

And labelling the idols & the unsatisfied worshipped entities as Tawaghit (pl. of Taghut) is a very mystifying indeed. However, it’s a Shari (legislative), linguistic & conventional reality to the people of (Ahlul) Sunnah. And what is intended is considering the causers of Tughyan. And the parallels to this are many in the Quran, such as His saying: “Who is it that can intercede with Him except by His permission?” in calling the slaves as intercessors in relation to being the causers of the intercession. Also like His saying: “And do not give the weak-minded your property, which Allah Has made a means of sustenance for you, but provide for them with it...” in calling the slaves providers in relation to being the causers of the provisioning. And like His saying: “...Those are cursed by Allah and cursed by those who curse,” in calling the slaves cursers in relation to being the causers of the cursing. And this labelling is exclusively for idols & inanimate objects

you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].”

[Ash-Shuraa : 13]

Ahmad brought forth in his «**Musnad**»: “[27287] Narrated Abu Huraira: Allah's Apostle said, ‘Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The Prophets are paternal brothers; their mothers are different, but their religion is one’.” [Musnad Ahmad Bin Hanbal | Musnad Abu Huraira].

And its meaning:

1. Believing in Allah’s Sifat (attributes), of which their evidences have been established through what Allah Glorified & Exalted be He has placed in the minds & Fitrah (innate-disposition) of His creation & what has been affirmed of it through texts of the Kitab & Sunnah.

[A] As for what Allah Glorified & Exalted be He has placed of recognition to His Sifat in the minds & Fitrah of His creation:

- Such as Creation:

The Most High says:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلُّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

“And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do.”

[An-Naml : 88]

The Most High says:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ

“He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names...”

[Al-Hashr : 64]

The Most High says:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“Allah is the Creator of all things, and He is, over all things, Disposer of affairs.”

[Az-Zumar : 62]

Thus, every cause must have a Causer, an Originator:

The Most High says:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

“Or were they created by nothing, or were they the creators [of themselves]?”

[At-Tur : 35]

- Eternity, for Allah is free of incidence:

The Most High says:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.”

[Al-Hadid : 3]

- Life, because Allah is free of death & heedlessness:

The Most High says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ

“Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep...”

[Al-Baqarah : 255]

- Ability, due to Allah’s general Rububiyah, His creation of the galaxies & His management of their Affairs. Thus, He is free of weakness or impotence:

The Most High says:

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.”

[Al-Hadid : 2]

- Knowledge, due to His creation of everything, so He is free of ignorance:

The Most High says:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

“It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah Has encompassed all things in knowledge.”

[At-Talaq : 12]

- Sustenance:

The Most High says:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

“Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.”

[Adh-Dhariyat : 58]

The Most High says:

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“Then eat of what Allah Has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.”

[An-Nahl : 114]

• Giving Life & Causing Death:

The Most High says:

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

“He it is who gives life and causes death; and when He decrees a matter, He but says to it, ‘Be,’ and it is.”

[Ghafir : 68]

• Hearing and Sight, thus Allah is free of deafness or blindness:

The Most High says:

إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“...Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”

[An-Nisa : 58]

The Most High says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“...There is nothing like unto Him, and He is the Hearing, the Seeing.”

[Ash-Shura : 11]

The Most High says:

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْعَىٰ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ

“[Allah] said, “Fear not. Indeed, I am with you both; I hear and I see.”

[Taha : 45-46]

Abu Dawud brought forth in his «Sunan» : [4728] Abu Yunus Sulaim b. Jubair, client of Abu Hurairah, said: I heard Abu Hurairah recite this verse : ‘Allah doth command you to render back your trusts to those to whom they are due’ up to ‘For Allah is He who Heareth and Seeth all things’. He said: I saw the Messenger of Allah (ﷺ) putting his thumb on his ear and finger on his eye. Abu Hurairah said: I saw

the Messenger of Allah (ﷺ) reciting this verse and putting his fingers. Ibn Yunus said that al-Muqri said. 'Allah Hears and Sees' means that Allah Has the power of hearing and seeing. Abu Dawud said: This is a refutation of Al-Jahmiyyah. «Sunan Abi Dawud | Chapter: Al-Jahmiyyah»

• Speech by letter & voice:

The Most High says:

هَلْ أَتَاكَ حَدِيثُ مُوسَى إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

“Has there reached you the story of Moses? – When his Lord called to him in the sacred valley of Tuwa,”
[An-Nazi'yat : 15-16]

The Most High says:

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ

“And when Moses arrived at Our appointed time and his Lord spoke to him...”
[Al-A'raf : 143]

The Most High says:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

“...And Allah spoke to Moses with [direct] speech.”
[An-Nisa : 164]

Abdullah bin Ahmad brought forth in his «Sunnah»: “[546] Wael bin Dawud said in regards to the saying of Allah:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

'...And Allah spoke to Moses with [direct] speech.': [He said:] 'Repeatedly orally'.” «As-Sunnah of Abdullah bin Ahmad bin Hanbal | Su'il Ama Jahadathu Al-Jahmiyyah Al-Dulaal Min Kalam Rabbul Alamin»

Al-Bukhari brought forth in his «Sahih» (6529) “Abu Sa`id Al-Khudri narrated: The Prophet (ﷺ) said, 'Allah will say (on the Day of Resurrection), 'O Adam!' Adam will reply, 'Labbaik wa Sa`daik! 'Then a loud Voice will be heard (Saying) "Allah Commands you to take out the mission of the Hell Fire from your offspring.'” «Sahih Al-Bukhari | Chapter: The gathering (on the Day of Resurrection)»

Because Allah is free of muteness:

The Most High says:

فَقَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنْطِقُونَ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ قَالُوا حَرِّفُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ

“They said, ‘Have you done this to our gods, O Abraham?’ He said, ‘Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak.’ So, they returned to [blaming] themselves and said

[to each other], 'Indeed, you are the wrongdoers.' Then they reversed themselves, [saying], 'You have already known that these do not speak!' He said, 'Then do you worship instead of Allah that which does not benefit you at all or harm you? Uff to you and to what you worship instead of Allah. Then will you not use reason'."

[Al-Anbya' : 62-67]

The Most High says:

أَفَلَا يَرَوْنَ أَنَّ لَا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

"Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?"

[Taha : 89]

Thus, Allah reproached the idols of the Mushrikeen (polytheists) due to their inability to speak or hear; Because hearing & speech by letter & voice are from the Perfection of Allah's Rububiyah.

• **Rewarding & Justice, because Allah is free of injustice:**

The Most High says:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

"And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant."

[Al-Anbya' : 47]

The Most High says:

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

"This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account."

[Ghafir : 17]

• **Uluwhiyah (Divinity) through His right to be worshipped:**

The Most High says:

تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ

"..Come to a word that is equitable between us and you - that we will not worship except Allah..."

[Ali 'Imran : 64]

The Most High says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"Worship Allah and associate nothing with Him..."

[An-Nisa : 36]

The Most High says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

“And your Lord has decreed that you not worship except Him, and to parents, good treatment...”

[Al-Isra : 23]

The Most High says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakah. And that is the correct religion.”

[Al-Bayyinah : 5]

The Most High says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“And We sent not before you any Messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me’.”

[Al-Anbya’ : 25]

• And that He is Above the Heavens separate from His creation. Thus, Allah is free of being in a direction other than the direction of Aboveness as He is free of being nothing & of mingling with His creation:

The Most High says:

وَهُوَ الْعَلِيُّ الْعَظِيمُ

“...And He is the Most High, the Most Great.”

[Al-Baqarah : 255]

The Most High says:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

“Exalt the name of your Lord, The Most High,”

[Al-A’la : 1]

The Most High says:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

“And He is the subjugator over His servants...”

[Al-An’am : 18]

The Most High says:

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“They fear their Lord above them, and they do what they are commanded.”

[An-Nahl : 50]

The Most High says:

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

“Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?”

[Al-Mulk : 16]

The Most High says:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

“He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.”

[As-Sajdah : 5]

Muslim brought forth in his «**Sahih**» (537): “Mu’awiya b. al-Hakam said: ...I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So, I slapped her. I came to the Messenger of Allah (ﷺ) and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So, I brought her to him. **He said to her: Where is Allah? She said: He is on the heaven.** He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman.” «**Sahih Muslim | Chapter: The prohibition of speaking during the prayer, and the abrogation of its former permissibility**»

- **That He neither begets Nor is He begotten:**

The Most High says:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Say, ‘He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent’.”

[Al-Ikhlās : 1-4]

- **That He has a Sura (Image):**

The Most High says:

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“Everyone upon the earth will perish, And there will remain the Face of your Lord, Owner of Majesty and Honor.”

[Ar-Rahman : 26-27]

Al-Bukhari brought forth in his «**Sahih**» (4581): “Abu Sa’id Al-Khudri narrated that the Prophet of Allah (ﷺ) said: “...When there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will Come to them in a shape nearest to the picture they had in their minds about Him.” «**Sahih Al-**

Bukhari | Chapter: His saying: "Surely! Allah wrongs not even of the weight of an atom (or a small ant)..."»

[B] And the Sifat of Allah that are affirmed in the Quran & Sunnah:

• Like Hands & Fingers:

The Most High says:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ أَتَسْتَكْبِرُ ۚ أَتَمَّ كُنْتَ مِنَ الْعَالِينَ

"[Allah] said, 'O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?'"

[Sad : 75]

The Most High says:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

"They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him."

[Az-Zumar: 67]

The Most High says:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ

"Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?"

Al-Bukhari brought forth in his «**Sahih**» (7417): "Abdullah narrated that: A Jew came to the Prophet (ﷺ) and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say,

أَنَا الْمَلِكُ

'I am the King.' " On that Allah's Messenger (ﷺ) smiled till his premolar teeth became visible, and then recited:-

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

'No just estimate have they made of Allah such as due to him....(39.67) `Abdullah added: Allah's Apostle smiled (at the Jew's statement) expressing his wonder and belief in what was said'." «**Sahih Al-Bukhari | Chapter: "...To one whom I have created with Both My Hands..."**»

Al-Bukhari brought forth in his «**Sahih**»: "Abdullah b. Miqdam reported that he saw Abdullah b. Umar as he narrated Allah's Messenger (ﷺ) as saying: Allah, the Exalted and Glorious, would take in His Hand His Heavens and His Earth, and would say:

أَنَا اللَّهُ

‘I am Allah’. And He would clench His fingers and then would extend them (and say):

أَنَا الْمَلِكُ

‘I am The King’. I saw the pulpit in commotion from underneath because of something (vibrating) there. And (I felt this commotion so much) that I said (to myself): will it fall with Allah’s Messenger (ﷺ) upon it?” «[Sahih Muslim | Characteristics of the Day of Judgment, Paradise, and Hell.](#)»

• Eyes:

The Most High says:

أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا

“..’Construct the ship under Our Eyes...”

[Al-Mu'minun : 27]

The Most High says:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

“And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our Eyes...”

[At-Tur : 48]

The Most High says:

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

“...And I bestowed upon you love from Me that you would be brought up under My Eye.”

[Taha : 39]

• His creation of Adam in His Sura (Image [without resemblance or likeness]):

Al-Bukhari brought forth in his «[Sahih](#)» (6227): “Abu Huraira narrated: The Prophet (ﷺ) said, ‘Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him),

اذهب فسلم على أولئك النفر من الملائكة جلوس، فاستمع ما يحبونك، فإنها تحيئك وتحية ذريتك

‘Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.’ Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet (ﷺ) added 'So whoever will enter Paradise, will be of the shape and picture of Adam Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time.'” «[Sahih Al-Bukhari | Chapter: How the Salam began](#)»

Muslim brought forth in his «[Sahih](#)» (2612): “This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of Ibn Hatim Allah's Apostle (ﷺ) said: ‘When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image’.” «[Sahih Muslim | Chapter: The Prohibition Of Striking The Face](#)»

- That believers will see Him on the Day of Resurrection:

The Most High says:

وَجُوهٌ يُّؤَمِّدُ نَاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

“[Some] faces, that Day, will be radiant, Looking at their Lord.”

[Al-Qiyamah : 22-23]

The Most High says:

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For them who have done good is the best [reward] and extra.”

[Yunus : 26]

Abu Al-Qasim Al-Lalakai brought forth in «[Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah](#)»: “[798] On the authority of Qatada in regards to His saying:

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

'For them who have done good is the best [reward] and extra': 'It was mentioned to us that when the believers shall enter Jannah (paradise) their Lord will call them:

إِنَّ اللَّهَ وَعَدَكُمْ الْحُسْنَىٰ

'Indeed, Allah Has promised you good' and that is paradise & the extra is: [seeing the Face of Ar-Rahman \(The Most Merciful\)](#). Allah Glorified & Sublime be He said: '[Some] faces, that Day, will be radiant, Looking at their Lord'. And in the Tafsir (exegesis) of His Blessed & Exalted's saying:

وَجُوهٌ يُّؤَمِّدُ نَاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

'[Some] faces, that Day, will be radiant, Looking at their Lord'; [It was reported from Ibn Abbas, that it's seeing Allah Glorified & Sublime be He and this was said likewise by Al-Hasan, Ikrimah, Mujahid, Muhammad bin Ali bin Al-Hussain, Zayd bin Ali bin Husayn, Qatada, Al-Dahak bin Muzahim from the Tabieen \(predecessors\). And from amongst the Fuqaha \(jurists\): Malik & Al-Shafei both of them evidenced this verse for the permissibility of Al-Ruya' \(the seeing\).](#)” «[Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah | Siyaq Ma Fusir Min Al-Ayat fi Kitab Allah Azza Wa Jal Ala An Al-Mu'minun Yaron Allah Azza Wa Jal Yawm Al-Qiyamah Bi Absarahum](#)»

Al-Bukhari brought forth in his «[Sahih](#)» (4581): “Abu Sa'id Al-Khudri narrated: During the lifetime of the Prophet (ﷺ) some people said, 'O Allah's Messenger (ﷺ) Shall we see our Lord on the Day of Resurrection?' The Prophet (ﷺ) said, 'Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky' They replied, 'No.' He said, 'Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?' They replied, 'No'. The Prophet (ﷺ) said, '(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them... Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in the closest picture they had in their minds about Him'.” «[Sahih Al-Bukhari | Chapter: His saying: "Surely! Allah wrongs not even of the weight of an atom \(or a small ant\)..."](#)»

- His establishment above the Throne:

The Most High says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Merciful [who is] above the Throne established.”

[Taha : 5]

The Most High says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne...”

[Ar-A'raf : 54]

The Most High says:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne...”

[Ar-Ra'd : 59]

- Descending:

Al-Bukhari brought forth in his «[Sahih](#)» (1145): “Abu Huraira narrated: Allah's Messenger (ﷺ) said, ‘Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: ‘Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?’.” «[Sahih Al-Bukhari | Chapter: Offering Salat \(prayer\) and invoking Allah in the last hours of the night](#)»

- Coming:

The Most High says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ

“Do they await but that Allah should come to them in covers of clouds and the angels [as well]...”

[Al-Baqarah : 210]

The Most High says:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

“And your Lord has come and the angels, rank upon rank,”

[Al-Fajr : 22]

Al-Bukhari brought forth in his «**Sahih**» (4581): “Abu Sa`id Al-Khudri narrated: Allah's Messenger (ﷺ) said... ‘Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. **Then (Allah) the Lord of the worlds will come to them** in the closest picture they had in their minds about Him’.” «Sahih Al-Bukhari | Chapter: His saying: "Surely! Allah wrongs not even of the weight of an atom (or a small ant)..."»

- **Laughing:**

Ibn Abi Asim brought forth in his «**Sunnah**»: “[554] Hudbah bin Khalid narrated that to us, Hamad bin Salama narrated to us, from Ya'ala bin Ata, from Waki' bin Hudus, from Abu Razin who said: The Messenger of Allah (ﷺ) said: “**Our Lord laughs at the despair of His slaves** although He soon changes it'. I said: 'O Messenger of Allah, **does the Lord laugh?**' He said: 'Yes'. I said: '**We shall never be deprived of good by a Lord Who laughs**’.” «Al-Sunnah | What was mentioned about the laughter of our Lord Glorified & Sublime»

2. Believing in Allah’s Asmaa, by what is affirmed in the Kitab & Sunnah from the Beautiful Asmaa of Allah:

The Most High says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.” [Al-A'raf : 180]

The Most High says:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۚ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ

“Say, ‘Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names.’...” [Al-Isra : 110]

The Most High says:

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

“Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.” [Al-Baqarah : 37]

The Most High says:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

“And rely upon the Exalted in Might, the Merciful,”

[Ash-Shu'ara' : 217]

The Most High says:

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ

“And your Lord is the Forgiving, full of mercy...”

[Al-Kahf : 58]

The Most High says:

وَهُوَ الْغَفُورُ الْودُودُ ذُو الْعَرْشِ الْمَجِيدُ

“And He is the Forgiving, the Affectionate, Honorable Owner of the Throne,”

[Al-Burūj : 14-15]

The Most High says:

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

“That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful,”

[As-Sajdah : 6]

The Most High says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence...”

[Al-Baqarah : 255]

The Most High says:

وَلَا يَبُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“...And their preservation tires Him not. And He is The Most High, the Most Great.”

[Al-Baqarah : 255]

Ahmad brought forth in his «**Musnad**»: “[3704] Ibn Mas’ud reported: The Messenger of Allah (ﷺ), said: “If any Muslim is afflicted with distress and makes this supplication, then his supplication will be answered: O Allah, I am your servant, the son of your servant, the son of your maidservant. My forelock is in your hand, your command concerning me prevails, and your decision concerning me is just. I call upon you by every one of the Beautiful Names with which you have described yourself, or which you have revealed in your Book, or you have taught to any of your creatures, or which you have chosen to keep in the knowledge of the unseen with you, to make the Quran the delight of my soul, the light of my heart, and to remove my sadness and dispel my anxiety.” The Prophet said, “If he says this, Allah will remove his affliction and replace it with joy and happiness.” They said, “O Messenger of Allah, should we not learn it?” The Prophet said, “Yes, whoever hears it should know it.” «**Musnad Ahmad bin Hanbal** | The transmissions of the people of the household»

3. Recognition of the characteristic of Iman (faith) in the Asmaa of Allah & His Sifat:

- By believing that Allah Glorified & Exalted be He Has no partner or equal in His Names & Sifat.

The Most High says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

“...There is nothing like unto Him, and He is the Hearing, the Seeing.”

[Ash-Shuraa : 11]

The Most High says:

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“So do not assert similarities to Allah. Indeed, Allah knows and you do not know.”

[An-Nahl : 74]

The Most High says:

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا

“Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?.”

[Maryam : 65]

- And by attesting to the Asmaa of Allah & His Sifat and believing that it's complete in its Beauty & Gracefulness

The Most High says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”

[Al-A'raf : 180]

The Most High says:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ

“Exalt the name of your Lord, The Most High,”

[A'la : 1]

The Most High says:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“...To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.”

[Ar-Rum : 27]

- And by attesting to the Asmaa of Allah & His Sifat upon it's intended apparent reality not the unintended far-off metaphor:

The Most High says:

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْتَ بِالْسِينَةِهُمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

“Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah Has cursed them for their disbelief, so they believe not, except for a few.”

[An-Nisa : 46]

Abu Sa'id Al-Darimi (280H) said: “And you have come to know O al-Marisi that these interpretations are inverted and nonconforming to every reasoning and are not accepted except by every ignoramus. Thus if you claim that Al-Yad (the hand) is known in the speech of the Arab as favor we said to you: Yes and we are not more ignorant than you in its interpretation, except that its interpretation becomes clear in the context of the speech of the speaker and it doesn't need the likes of you in order to its interpret it. Verily if a man says to somebody, I have a Yad I will compensate him for it everyone who knows the speech of the Arabs will come to know that the Yad of so-and-so isn't clear from him placed with the speaker but rather what is intended from it is that it's the favor which is thanked for. Likewise, if he says somebody is a Yad, aid & support for me we come to know that, that same somebody's Yad can't be his limb or upper arm. For indeed he only meant by it [that he's his] aid, support & reinforcement. Thus, if someone were to say somebody hit me, gave me & wrote to me with his Yad then it would be absurd to say he hit me with his favor & everyone who knows the Arabic language will come to know that the Yad by which he wrote by & gave with, was not the favor. As Allah The Most High says:

أُولَى الْأَيْدِي وَالْأَبْصَارِ

“those of aYadi (strength) and Absar (religious vision).” Meaning those of vision & minds regarding the religion of Allah: because all people are owners of hands & sight (literal meaning of verse) so why were these Prophets specified?

Thus, by this everyone with understanding would have known that it's not of the Ayadi (pl. of Yad) which one hits by or writes with as all the people are owners of Ayadi & Absar (vision) which are the limbs. And it's unacceptable for you O al-Marisi to negate the Yad that is the hand because it can rarely be found in the speech of the Arabs that Yad could mean favor & strength but this should be in a reasonable context of the speech and that should be in a reasonable context of the speech. So, when Allah Glorified & Sublime be He said:

لَمَّا خَلَقْتُ بِيَدَيَّ ۖ

“Khalaqtu bi'Yadi (created with My hands [biYadi])”, every meaning for both of them becomes absurd apart from the two hands as the scholars who we've mentioned have said. Hence, there's nothing in the mention of these aYadi (pl. of Yad) except that which is witnessed of its interpretation articulates the same speech of its speaker. Thus, if a meaning which is comprehended is dismissed for a meaning that is not comprehended it becomes absurd. Likewise, if a generalization is dismissed for a specific it becomes absurd. And if a specific is dismissed for a generalization it becomes absurd or its meaning becomes falsified. And I don't think you're that ignorant of the meanings of speech like everyone who doesn't

comprehend what we've said. But you are in regards to it like a drowning man who holds unto every piece of wood. And as we've said, the touching of Allah to Adam with His Hand is sufficient for us in fewer than what we've mentioned. And if it weren't except for that we haven't heard of any such thing in a Book or tongue of any of the slaves of Allah that Allah created Nuh, Saleh, Ibrahim, Ismail, Ishaq, Musa, Isa or Muhammad (Peace be upon all of them) with His Yad, then that would have been sufficient." «[Naqd Uthman bin Sa'id Ala Al-Muriseey Al-Jahmi Al-Aneed Fima Iftara Ala Allah Fi Al-Tawhid pages 39-40](#)»

Abu Sa'id Al-Darimi (280H) also said: "And by the praise of Allah The Most High, we've come to know from these dialects of the Arabs, the metaphors which you use to cheat and thicken the ignoramuses. You thereby negate from Allah the reality of His Sifat through the excuse of metaphors. Except that we say that: The far-fetched from the speech of the Arabs is not given precedence over the most probable. But rather it's meanings are directed to the most probable until you bring proof that the far-fetched was meant. And that is the methodology which is closest to justice & objectivity. Not that we should oppose the well-known & accepted Sifat of Allah to the people of insight and direct its meanings through the excuse of metaphors to what is worse & disprove Allah with refutable "proofs" and with that which is warped. Likewise, with the apparent of the Quran & all the wordings of the narrations, their meanings are directed to that which is general. Until a misinterpreter comes with clear proof that restriction was intended. Because Allah The Most High says:

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

'In a clear Arabic tongue'. Therefore, the most affirmed of it to the scholars is its most generalized & abundant [meaning] according to the Arabs. Hence whoever inserts the specific unto the generalized is from those who 'follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]'. And he wants to follow of it 'other than the way of the believers'." «[Naqd Uthman bin Sa'id Ala Al-Muriseey Al-Jahmi Al-Aneed Fima Iftara Ala Allah Fi Al-Tawhid pages 39-40](#)»

- **Refraining from describing Allah with something that He hasn't described Himself with:**

The Most High says:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know."

[Al-Baqarah : 168-169]

The Most High says:

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ قُلْ اللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

"... Say, 'Has Allah permitted you [to do so], or do you invent [something] about Allah?' And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful."

[Yunus : 59-60]

The Most High says:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Say, ‘My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know’.”

[Al-A'raf : 33]

- And believing in the Eternity of Allah’s Asmaa & Sifat:

The Most High says:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.”

[Al-Hadid : 3]

And that whoever didn’t accomplish the characteristic of Iman (faith) in the Asmaa of Allah & His Sifat then he’s a Kafir Mushrik in Allah Glorified & Sublime be He:

- Like the one who makes an equal or similar to Allah in His Names & Sifat:

The Most High says:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ

“We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.”

[Ali ‘Imran : 151]

The Most High says:

قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۚ إِنَّكَ مِنْ أَصْحَابِ النَّارِ

“...And he attributes to Allah equals to mislead [people] from His way. Say, ‘Enjoy your disbelief for a little; indeed, you are of the companions of the Fire’.”

[Az-Zumar : 8]

Naeem bin Hamad said: “Whoever likens anything to Allah from His creation has disbelieved. And whoever denies what Allah Has described Himself with has disbelieved. For verily there is no anthropomorphism in what Allah & His Messenger Have described Himself with”. «[Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama’ah \(936\)](#)»

- Or deviated from its clear meaning or delegated its meaning:

The Most High says:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۖ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”
[Al-A'raf : 180]

Ibn Abi Hatim brought forth in his «[Tafsir](#)»: “[8583] On the authority of Ibn Abbas regarding His saying:

الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

'...those who deviate concerning His names..': Denial” «[Tafsir Ibn Abi Hatim](#)»

- Or derived from the Asmaa of Allah a name without any literal or morphological meaning:

Al-Tabari brought forth in his «[Tafsir](#)»: “[15454] On the authority of Mujahid who said: “..And leave [the company of] those who practice deviation concerning His names...” said: 'They derived Al-Uzza from Al-Aziz & they derived Al-Lat from Allah’.” «[Tafsir At-Tabari](#)»

Modern day examples of this include those who call Abdur-Ra’uf by “Fofeey”, or whoever calls Abdus-Salam by “Sousu”, or whoever calls Abdus-Samad by “Samdey”, or whoever calls Abdul-Jalil by “Jalou” & measure upon that.²

- Or describing Allah with that which He didn't describe Himself with:

The Most High says:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۚ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۚ

“And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills...”
[Al-Ma'idah : 64]

The Most High says:

² And derivations which have a literal & morphological meaning are not included in these deviated derivations. Because it's a derivation from the remnants of Allah The Most High's names & not from their essences.

Ibn Sa'd Al-Baghdadi (230H) said: “[2432] Wuhaib bin Al-Ward bin Abi Al-Ward the slave (muwla) of Bani Makhzom , and he used to live in Makkah, and he used to be from the worshippers, and he had Ahadith (pl. of Hadith) of exhortation & asceticism. And his name was Abdul-Wahab, so it was shortened and he was called: “Wuhaib”, Abdullah bin Mubarak and others have reported from him.” «[Al-Tabaqat Al-Kabeer | Wuhaib bin Al-Ward bin Abi Al-Ward Muwla Bani Makhzom](#)»

Likewise, if Abdul Al-Hamid is called by “Ahmad” and Abdul Razzaq by Marzoq and Abdul-Qadir by “Qaydar” or “Qadar” or “Maqdor”, or “Qador” plural of Qadr.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ
 “Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.”
 [Ali 'Imran : 181]

• Or describing the Asmaa of Allah & His Sifat as created:

Al-Hasan bin Ayoub said: “I asked Ahmad bin Hanbal: 'What do you say regarding the Quran?' He said: 'The speech of Allah, uncreated'. I said: 'What do you say regarding those who say it's created?' He said: 'Kafir', I said: 'On what basis do you make Takfir of him?'. He said: 'By verses from the Book of Allah: 'And If you were to follow their desires after what has come to you of knowledge,' and 'after what has come to you of knowledge,'. Therefore, the Quran is of the Knowledge of Allah, and whosoever alleges that the Knowledge of Allah is created has disbelieved’.” «[Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah \(450\)](#)»

4. Recognizing that Allah alone is worthy of worship by compliancy & humbleness in that which He likes & is Pleased with from the actions:

The Most High says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ
 “And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakah. And that is the correct religion.”
 [Al-Bayyinah : 5]

The Most High says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ
 “And We sent not before you any Messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me’.”
 [Al-Anbya : 25]

Al-Bukhari brought forth in his «[Sahih](#)» (5967): “Mu`adh bin Jabal narrated: ‘While I was riding behind the Prophet (ﷺ) and between me and him and between me and him there was only the back of the saddle, he said, ‘O Mu`adh!’ I replied, ‘Labbaik, O Allah’s Messenger (ﷺ), and Sa`daik!’ he said, ‘Do you know what is Allah’s right upon his slave?’ I said, ‘Allah and His Apostle know best’ He said ‘Allah’s right upon his slaves is that they should worship Him alone and not worship anything else besides Him.’ Then he proceeded for a while and then said, ‘O Mu`adh bin Jabal!’ I replied, ‘Labbaik, O Allah’s Messenger (ﷺ), and Sa`daik!’ He said, ‘Do you know what is the right of the slaves upon Allah if they do that?’ I replied, ‘Allah and His Apostle know best.’ He said, ‘The right of the slaves upon Allah is that He will not punish them (if they do that)’.” «[Sahih Al-Bukhari | Chapter: To mount a man behind another man on an animal](#)”»

And whoever worships other than Allah is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ

“Say, “O disbelievers, I do not worship what you worship.”

[Al-Kafirun : 1-2]

- Like recognizing His sole right to be invoked & called for help:

The Most High says:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.”

[Al-Jinn : 18]

The Most High says:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“So, invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it.”

[Ghafir : 14]

The Most High says:

وَأَعْتَرَلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا

“And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy.’ So, when he had left them and those, they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a Prophet.”

[Maryam : 48-49]

And whoever associates in invocation & calling for help with Him, then he is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

“To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e. futility].”

[Ar-Rad : 14]

Al-Bukhari brought forth in his «[Sahih](#)» (4497): “Narrated `Abdullah: The Prophet (ﷺ) said one statement and I said another. The Prophet (ﷺ) said “Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire).” And I said, “Whoever dies without invoking anything as a rival to Allah, will enter Paradise.” «[Sahih Al-Bukhari | The Statement of Allah: "And of mankind are some who take \(for worship\) others besides Allah as rivals \(to Allah\). They love them as they love Allah..."](#)»

• **Recognizing that only Allah is deserving of being sought refuge in & protection in, from removing evil:**

The Most High says:

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

“And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”

[Al-A'raf : 200]

The Most High says:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ
“Say, ‘I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers [evil] into the breasts of mankind -From among the jinn and mankind’.”

[Al-Nas : 1-6]

The Most High says:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
“Say, ‘I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots and from the evil of an envier when he envies.”

[Al-Falaq : 1-5]

And whoever associates by seeking refuge in other than Allah Glorified & Sublime be He is a Kafir Mushrik:

The Most High says:

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

“And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden.”

[Al-Jinn : 6]

Al-Tabari brought forth in his «[Tafsir](#)»: “[27194] On the authority of Mujahid who said regarding His saying: ‘so they [only] increased them in burden.’: ‘Increased the Kuffar transgression’. «[Tafsir At-Tabari](#)»

- Recognizing that only Allah is deserving of being asked for forgiveness & repentance. And whoever associates in asking others for forgiveness & repentance then he's a Kafir Mushrik in Allah Glorified & Sublime be He. Because only Allah alone can accept repentance & forgive sins:

The Most High says:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.”

[An-Nisa : 17]

The Most High says:

اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

“...Ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals’.”

[Hud : 52]

The Most High says:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“...And turn to Allah in repentance, all of you, O believers, that you might succeed.”

[An-Nur : 31]

- Recognizing that only Allah is deserving of vows & of carrying out His obedience:

The Most High says:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.”

[Al-Insan : 7]

The Most High says:

قُلْ إِن صَّلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.”

[Al-An'am : 162-3]

The Most High says:

إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا

“... 'Indeed, I have vowed to the Most Merciful abstention..”

[Maryam : 26]

And whoever associates with Him in vows & of carrying out His obedience is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

“I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,”

[An-Naml : 24]

• **Recognizing that only Allah is deserving of standing up for with Qunot (submissive silence) to Him alone. And whoever associates with Him in standing up for with Qunoot then he's a Kafir Mushrik in Allah Glorified & Sublime be He:**

The Most High says:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.”

[Al-Baqarah : 238]

And an example of Shirk in the worship of standing up with Qunot is: the standing up with Qunot to the flags & similar to it.

• **Recognizing that only Allah alone is deserving of circumventing around His house Al-Haram:**

The Most High says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

“And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate.”

[Al-Haj : 26]

And whoever associates with Him in circumventing other than His house then he's a Kafir Mushrik in Allah Glorified & Sublime be He:

Ahmad brought forth in his «**Musnad**»: “[3046] Muhammad bin Ubaid Al-Makki said that Ibn Abbas said that it was said to Ibn Abbas: “A man approached us denying Al-Qadr so he said: ‘Bring him close to me’ and he was then blind they said: ‘And what will you do with him O Aba Abbas?’ He said: ‘And by the One whom my soul is in His hands, if I get a grip of him, I would bite his nose until I cut it off and if his neck

falls in my hands, I will strike it. For I have indeed heard the Messenger of Allah (ﷺ) say: 'It's as if I'm at the women of Bani Fahr, **circumventing around the Khazraj [with] their buttocks colliding, [as] polytheistic women**. This is the first Shirk of this Ummah. And by the One whose hand has my soul; their evil view will lead them to excluding Allah from predestinating good just as they've excluded him from predestinating bad". «[Musnad Ahmad bin Hanbal](#) | [Musnad Bani Hashim](#)»

- **Recognizing that only Allah alone is deserving of being named in sacrificial slaughter:**

The Most High says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.”
[Al-An'am : 162-3]

And that whoever names other than Allah in his sacrificial slaughter then he's a Kafir, Mushrik in Allah Glorified and Sublime:

At-Tabari brought forth in his «[Tafsir](#)»: “[13820] On the authority of Qatadah regarding His saying:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

‘And do not eat of that upon which the name of Allah Has not been mentioned, for indeed, it is grave disobedience...’: means Iblis inspired to his allies from the people of misguidance saying to them: ‘argue with the companions of Muhammad regarding the dead animals and say: As for what you slaughter & kill, you eat. As for what Allah kills, you don’t eat? And you claim to follow the command of Allah!’ Thereupon Allah revealed to His Prophet: 'And if you were to obey them, indeed, you would be associators [of others with Him]'. **And indeed, by Allah, there has never been any Shirk known to us ever, except by one of three cases:** To invoke other than Allah another Deity or make Sujud (prostration) to other than Allah, **or to name other than Allah in the sacrificial slaughters.**” «[Tafsir at-Tabari](#)»

Amru bin Maimoun bin Mahran (74H) said: “There were a people from the Christians who sacrificially slaughtered in the Levant, and then sold [their slaughter] to the Muslims. So, Umar bin Abdul-Aziz entrusted some of the Muslims to observe them if they sacrificially slaughter [in order for them] to name Allah & **to forbid them from associating [with other than Him] on their sacrificial slaughters.**”
«[Musanaf Abdur Razaq \(10186\)](#)»

- **Recognizing that only Allah's places of worship are deserving of being visited:**

Al-Bukhari brought forth in his «[Sahih](#)» (1132): “Abu Huraira narrated: The Prophet (ﷺ) said, ‘Do not set out on a journey except for three Mosques i.e. Al-Masjid-Al-Haram, the Mosque of Allah’s Messenger (ﷺ), and the Mosque of Al-Aqsa, (Mosque of Jerusalem)’.” «[Sahih Al-Bukhari](#) | [Chapter: The superiority of offering As-Salat in the Mosque of Makkah and Al-Madina](#)»

Muslim brought forth in his «[Sahih](#)» (976b): “Abu Huraira reported: The Apostle of Allah (ﷺ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit

her grave and it was granted to me so visit the graves, for that makes you mindful of death.” «[Sahih Muslim | Chapter: The Prophet \(ﷺ\) asked his Lord for permission to visit the grave of his mother](#)»

And whoever visited the places of Kufr & Shirk in Allah then he's a Kafir Mushrik in Allah Glorified & Sublime be He:

Al-Bukhari brought forth in his «[Sahih](#)» (4355): “Narrated Jarir: In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka`ba Al- Yamaniya or Al-Ka`ba Ash-Shamiya. The Prophet (ﷺ) said to me, “Won’t you relieve me from Dhu-l- Khalasa?” So, I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet (ﷺ) and informed him, and he invoked good upon us and Al- Ahmas (tribe) .” «[Sahih Al-Bukhari | Chapter: Ghazwa Dhul-Khalasa](#)»

• **Recognizing that only Allah alone is deserving of Jihad being waged in His path:**

The Most High says:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”

[Al-Baqarah : 193]

The Most High says:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.”

[Al-Baqarah : 216]

The Most High says:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.”

[At-Tauba : 41]

And whoever fights in the path of supporting the Taghut's religion is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

“Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So, fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.”

[An-Nisa : 76]

- Recognizing that Sha'fah (intercession) is Allah's alone, there is no intercessor except by His intercession:

The Most High says:

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ

“Say, ‘To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned’.”

[Az-Zumar : 44]

And that the intercessor by the Sha'fah of Allah only occurs by the permission of Allah & His satisfaction:

The Most High says:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ

“..Who is it that can intercede with Him except by His permission?...”

[Al-Baqarah : 255]

The Most High says:

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah Has permitted [it] to whom He wills and approves.”

[An-Najm : 26]

And that none has intercession done for on their behalf except for whomever Allah The Most High is satisfied with:

The Most High says:

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُتَذَكَّرُونَ

“...And they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.”

[Al-Anbiya : 28]

And whoever asks for intercession from someone Allah Has not granted this right to, is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أُولَٰئِكَ لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ۚ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ

“Or have they taken other than Allah as intercessors? Say, ‘Even though they do not possess [power over] anything, nor do they reason?’ Say, ‘To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned’.”

[Az-Zumar : 43-44]

- Recognizing that only Allah alone is deserving of unrestricted love; because whoever makes a rival in his love to Allah, is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

“And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.”

[Al-Baqarah : 165]

- Recognizing that only Allah alone is deserving of being singled out by His Names & Sifat:

The Most High says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“And to Allah belong the best names, so invoke Him by them...”

[Al-A'raf : 180]

And whoever makes a partner or equal with Allah in His Names & Sifat is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“...And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”

[Al-A'raf : 180]

Ibn Abi Hatim brought forth in his «**Tafsir**»: “[8584] On the authority of Ibn Abbas, regarding His saying '...And leave [the company of] those who practice deviation concerning His names'. He said: 'Deviation... The deviators when they name Al-Lat & Al-Uzza' and claimed them to be from the Asmaa of Allah Glorified & Sublime be He... (8586) On the authority of Qatada His saying: 'deviate'. He said: 'associate'.” «**Tafsir Ibn Abi Hatim**»

- Recognizing that only Allah alone is deserving of being asked for blessing. Because it is, He alone who blesses. And whoever makes a partner with Him in His action is a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ
 “Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”
 [Al-Isra : 1]

The Most High says:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا
 “And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed...”
 [Al-A'raf : 137]

The Most High says:

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ
 “And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.”
 [Al-Anbya : 81]

The Most High says:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
 “...Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.”
 [Al-A'raf : 54]

The Most High says:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ
 “Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.”
 [Al-Mu'minun : 14]

• Recognizing that only Allah's Shar'3 (law) is worthy of being ruled by:

³ Sharia linguistically is the judgement, ruling & validation & in Islamic terminology it means: the commands, prohibitions, Hudud (penalties) & the Halal (permitted) & the Haram (forbidden).

The Most High says:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ
 “Then We put you, [O Muhammad], on an ordained way [Shariah] concerning the matter [of religion]; so, follow it and do not follow the inclinations of those who do not know.”
 [Al-Jathiyah : 18]

At-Tabari brought forth in his «[Tafsir](#)»: “On the authority of Qatada, His saying:

The Most High says:

وَأَن اٰحْكُم بَيْنَهُم بِمَا أَنزَلَ اللّٰهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

“And judge, [O Muhammad], between them by what Allah Has revealed and do not follow their inclinations...”

[Al-Ma'idah : 49]

The Most High says:

فَاٰحْكُم بَيْنَهُم بِمَا أَنزَلَ اللّٰهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ؕ

“..So judge between them by what Allah Has revealed and do not follow their inclinations away from what has come to you of the truth...”

[Al-Ma'idah :48]

The Most High says:

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللّٰهُ ؕ وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا

“Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah Has shown you. And do not be for the deceitful an advocate.”

[An-Nisa : 105]

The Most High says:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

“Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so, follow it and do not follow the inclinations of those who do not know.”

[Al-Jathiyah : 18]

For Allah alone is the Legislator:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

'Then We put you, [O Muhammad], on an ordained way [Shariah] concerning the matter [of religion]; so follow it': 'And the Shariah are the obligations, Hudud, commands & prohibitions: '...So follow it and do not follow the inclinations of those who do not know'." «Tafsir At-Tabari (25/191)»

The Most High says:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

'...To each of you We prescribed a law and a method..'

Ibn Abi Hatim brought forth in his «Tafsir»: “[6488] On the authority of Qatadah, His saying:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

'...To each of you We prescribed a law and a method..': He says: 'A path and Sunnah (tradition) and the Sunnan are different; In the Torah there is a Sharia, for the Injeel there is a Sharia & in the Furqan there is a Sharia. Allah permits in it whatever He Wills & forbids in whatever He Wills'."

«Tafsir Ibn Abi Hatim»

The Most High says:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“...Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.”

[Al-A'raf : 54]

The Most High says:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“...Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.”

[Yusuf : 40]

The Most High says:

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

“And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.”

[Al-Qasas : 70]

The Most High says:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

“...The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely’.”

[Yusuf : 67]

The Most High says:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

“...The decision is only for Allah. He relates the truth, and He is the best of deciders’.”

[Al-An'am : 57]

And whoever associates in His Shar' and judges by an altered law then he's a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا

“...and He shares not His legislation with anyone’.”

[Al-Kahf : 26]

The Most High says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

“Or have they other deities who have ordained for them a religion to which Allah Has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.”

[Ash-Shuraa : 21]

Muslim brought forth in his «**Sahih**» (1700a): Al-Bara’ b. ‘Azib reported: “There happened to pass by Allah’s Apostle (ﷺ) a Jew blackened and lashed. Allah’s Apostle (ﷺ) called them (the Jews) and said: Is this the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: Yes. He (the Holy Prophet) called one of the scholars amongst them and said: I ask you in the name of Allah Who sent down the Torah on Moses if that is the prescribed punishment for adultery that you find in your Book. He said: No. Had you not asked me in the name of Allah, I would not have given you this information. We find stoning to death (as punishment prescribed in the Torah). But this (crime) became quite common amongst our aristocratic class. So, when we caught hold of any rich person (indulging in this offence) we spared him, but when we caught hold of a helpless person, we imposed the prescribed punishment upon him. We then said: Let us agree (on a punishment) which we can inflict both upon the rich and the poor. **So, we decided to blacken the face with coal and flog** as a substitute punishment for stoning. Thereupon Allah’s Messenger (ﷺ) said: O Allah, I am the first to revive Thy command when they had made it dead. He then commanded and he (the offender) was stoned to death. Allah, the Majestic and Glorious, sent down (this verse):”

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ

O Messenger, (the behavior of) those who vie with one another in denying the truth should not grieve you...” up to:

إِنْ أُوْتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ

“is vouchsafed unto you, accept it” (v. 41) 2176 It was said (by the Jews): Go to Muhammad; if he commands you to blacken the face and award flogging (as punishment for adultery), then accept it, but if he gives verdict for stoning, then avoid it. **It was (then) that Allah, the Majestic and Great, sent down (these verses):**

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

“And they who do not judge in accordance with what Allah Has revealed are, indeed, deniers of the truth” (v. 44);

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“ And they who do not judge in accordance with what Allah Has revealed-they, they indeed are the wrongdoers” (v. 45);

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

“And they who do not judge in accordance with what God has revealed-they are the iniquitous (v. 47). (All these verses) were revealed in connection with the non-believers”. «**Sahih Muslim | Chapter: Stoning Jews and Ahl Adh-Dhimmah for Zina**»

Thus, the altered Shariah isn’t like a sin completely like in merely abandoning ruling with the Shariah. But rather it means omitting or changing that which Allah Has legislated such as: the obligations & prohibitions, the Hudud, the permissible & impermissible. Just like if they were to omit or change the sources of these rulings it will become an altered Taghuti (i.e. of Taghut) legislation even if this altered Taghuti legislation was in agreement with the Shar’ of Allah in the obligations & prohibitions, the

Hudud, the permissible & impermissible. And an example of an altered Taghuti legislation: are the legislations of the Jews & Christians; And the legislation of Amr ibn Luḥay al-Khuza'i to the pagan Arabs; And the legislation of Musaylamah the liar to the apostates; And the legislation of Al-Jahmiyyah (Jahmis); And the legislations of the people of Ray' (speculation) in Kitab Al-Hiyal (the book of trickeries); And the legislations of Barghawata; And the legislations of the Ubaydid; And the legislations of Genghis Khan the "Yassa"; And the legislations of the Democrats & their off-shoots.

• And recognizing Allah's sole right of being Arbitrated to & resolving judgements & disputes to His Shariah alone:

The Most High says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيُخَشِ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ

"The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers."

[An-Nur : 51-2]

The Most High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result."

[An-Nisa : 59]

And whoever associates in arbitrating to His Shar' and arbitrates to the altered Taghuti legislation then he's a Kafir Mushrik in Allah Glorified & Sublime be He:

The Most High says:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

"Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to the Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray."

[An-Nisa : 60]

Thus, Allah The Most High has made Tahakum (arbitration) to the Taghut a denial to that which they had alleged of Iman in what was revealed to the Messenger of Allah. And a contradiction to Al-Kufr bi'l Taghut (disbelief in the Taghut). And there's no difference between whoever was arbitrating to the altered Taghuti legislation in order to prove an allegation against his opponent or to respond to an allegation because both of them are arbitrating to the Taghut, answering to its judgement by the altered Taghuti legislation. And this verse was revealed regarding a hypocrite who went with a Jewish

man - who accused him of violating his right - to the people of his religion in order to litigate to them and abandoned going to litigate with him to the Shar' of Allah. So that the Jewish man wouldn't exact his right from him, because he knows that the Shar' of Allah doesn't oppress anyone.

At-Tabari brought forth in his «[Tafsir](#)»: “[9899] On the authority of Abu Al-Mutamir who said: 'A Hadrami man claimed that a man from the Jews became Muslim. So, there was between him and the Jewish man a dispute concerning a right. Thus, the Jewish man said to him: 'Let us go to the Prophet of Allah', so he (i.e. the Hadrami man) knew that he was going to adjudicate against him. So, he refused and they both went to a man from the priests and they arbitrated to him. Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ

'Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to the Taghut...'”

5. Recognizing Tawhid & the accepted degree of which no Islam is valid except with it (conditions of the Kalima [utterance] of Tawhid):

A/ Knowledge which negates ignorance:

The Most High says:

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

“And those who invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.”

[Al-Zukhruf : 86]

Ahmad brought forth in his «[Musnad](#)»: “[219] On the authority of Uthman who said: 'The Messenger of Allah (ﷺ) said: 'whoever dies knowing that there is no Deity except Allah shall enter him into Paradise'.”
«[Musnad Ahmad bin Hanbal](#) | [Musnad Uthman bin Affan \(May Allah pleased with him\)](#)»

- Like knowing Allah, His angels, His Books, His Messengers, the Day of Judgment & Al-Qadr (predestination), its good & its bad:

The Most High says:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرُّقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His Messengers, [saying], "We make no distinction between any of His Messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination'.”

[Al-Baqarah : 285]

Muslim brought forth in his «[Sahih](#)» (8): “...Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah’s Apostle (ﷺ) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (ﷺ) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (ﷺ) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Prophet [ﷺ]) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth.” «[Sahih Muslim | Chapter: Explaining Al-Iman \(Faith\), Al-Islam, and Al-Ihsan, and The Obligations of Al-Iman With Affirmation of The Qadar of Allah, Glorious & Most High is He. And Explaining The Evidence For Declaring One's Innocence Of One Who Does Not Believe In Al-Qadar, And Having A Harsh View Of His Case](#)»

- **And knowing Allah: like knowing His Sifat & His right to be worshipped alone & that this is the purpose for which Allah Has created the humans & jinn:**

The Most High says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”

[Adh-Dhariyat : 56]

- **And whoever associates with Him in Worship disbelieves. Allah will not forgive his disbelief:**

The Most High says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah Has certainly gone far astray.”

[An-Nisa : 116]

- **And his actions are invalid & so is prayer with him:**

The Most High says:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

“...If you should associate [anything] with Allah, your work would surely become worthless..”

[Az-Zumar : 65]

- And Allah Has permitted his blood & wealth in this worldly life:

Al-Bukhari brought forth in his «[Sahih](#)» (1238): “Narrated `Abdullah: Allah’s Messenger (ﷺ) said, ‘Anyone who dies worshipping others along with Allah will definitely enter the Fire.’ I said, ‘Anyone who dies worshipping none along with Allah will definitely enter Paradise.’” «[Sahih al-Bukhari | Chapter: \(The Statement of Allah Jalla Jalalahu\)](#) "But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salat (Iqamat-as-Salat) and give Zakat then leave their way free."»

- And in the hereafter, he is in the hellfire eternally:

The Most High says:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“...Indeed, he who associates others with Allah - Allah Has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.”

[Al-Mai'dah : 72]

Al-Bukhari brought forth in his «[Sahih](#)» (1238): “Narrated `Abdullah: Allah's Messenger (ﷺ) said, ‘Anyone who dies worshipping others along with Allah will definitely enter the Fire.’ I said, ‘Anyone who dies worshipping none along with Allah will definitely enter Paradise.’” «[Sahih Al-Bukhari | Chapter: What is said about funerals](#)»

- And knowing what Allah Has obligated such as the 5 Salat (prayers), upon the people for Allah is to pay Zakah, Sawm (fasting) the month of Ramadan, Hajj (pilgrimage) to the house of Al-Haram if they are able to & avoiding what He has forbidden for them like adultery, theft & consumption of alcohol.

- And knowing the angels: to know they’re not females nor do they look female. And whoever calls them females disbelieves:

The Most High says:

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى

“Indeed, those who do not believe in the Hereafter name the angels female names,”

[An-Najm : 27]

- And that they’re honorable servants, whoever draws them thus diminishes them & disbelieves:

The Most High says:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ

“And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.”

[Al-Anbya : 26]

- And that they don't disobey what Allah orders them to do:

The Most High says:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“...They do not disobey Allah in what He commands them but do what they are commanded.”

[At-Tahrim : 6]

- And knowing the Kitab: that it's the Kalam (speech) of Allah, uncreated:

The Most High says:

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ

“No mention comes to them anew...”

[Al-Anbya : 2]

- And the Quran that is recited and written in the Musahif & memorized in the chests is the Kalam of Allah:

The Most High says:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah...”

[At-Tawbah : 6]

- And that it has abrogated the previous books & is unabrogated:

The Most High says:

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۚ

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it...”

[Al-Mai'dah : 48]

- And whoever denies anything of it or from the Sunnah; which explains it disbelieves:

The Most High says:

أَفْتُمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أشدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

“...So, do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.”

[Al-Baqarah : 85]

The Most High says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”

[An-Nisa : 65]

• **And knowing the Messengers: to know that they’ve been sent to inform & warn all the people:**

The Most High says:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“[We sent] Messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the Messengers. And ever is Allah Exalted in Might and Wise.”

[An-Nisa : 165]

• **And that they’re protected from committing Kufr & major:**

The Most High says:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

“Your companion [Muhammad] has not strayed, nor has he erred,”

[An-Najm : 2]

The Most High says:

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ

“..All of them have believed in Allah and His angels and His books and His Messengers, [saying], "We make no distinction between any of His Messengers..."

[Al-Baqarah : 285]

• **And that they will always remain Messengers & Prophets:**

The Most High says:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ

“[Be warned of] the Day when Allah will assemble the Messengers...”

[Al-Mai'dah : 109]

The Most High says:

وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ

“...and the Prophets and the witnesses will be brought..”

[Az-Zumar : 69]

• **And that whoever kills or insults them disbelieves:**

The Most High says:

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُخَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَلِكَ الْخِزْيُ الْعَظِيمُ

“Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.”

[At-Tawbah : 63]

The Most High says:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ يُعَذِّبُ طَائِفَةٌ ۚ إِنَّهُمْ كَانُوا مُجْرِمِينَ

“And if you ask them, they will surely say, ‘We were only conversing and playing.’ Say, ‘Is it Allah and His verses and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after your belief...”

[At-Tawbah : 65-6]

Muhammad bin Sahnoun (256H) says: “The scholars are unanimous that whoever insults the Prophet (ﷺ), the one who diminishes him is a Kafir. And the threat of the torment of Allah is applied to him, Allah the Almighty says: ‘Indeed, those who abuse Allah and His Messenger – Allah Has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.’ And He said: ‘And those who abuse the Messenger of Allah – for them is a painful punishment.’ And his ruling according to the Imams is to be killed. And whoever doubts in his Kufr or punishment disbelieves.” «Nihayat Al-Sowl fi Khasies Al-Rasoul (pg 81)»

• **And that the seal of the Messengers is Muhammad (ﷺ), thus whoever claims Prophethood wether seriously or by depiction disbelieves:**

The Most High says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the Prophets. And ever is Allah, of all things, Knowing.”

[Al-Ahzab : 40]

- And that he's from Quraish & his grave is in Al-Madina:

Abu Bakr Al-Khallal brought forth: “[1104] On the authority of Ubad, who said: 'I said to Abu Hanifah: 'O Abu Hanifah a man says: 'I acknowledge that the Ka'aba is true, but I don't know whether it's the one in Makkah or the one in Khorasan? Is he a believer?' He said: 'yes'. Moamal said that At-Thawri said: 'I testify that he is with Allah from the disbelievers until he discovers that it's the Ka'aba which is resurrected in Al-Haram (the sanctuary). He (the narrator) said: And I said [to him], 'A man says: I acknowledge that Muhammad is a Prophet & Messenger, but I don't know whether he is Muhammad who was in Al-Madina from Quraish or another Muhammad? Is he a believer? He said: 'Yes, he is a believer'. Moamal said that At-Thawri said: 'He is with Allah from the disbelievers'.” «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah | Bab Jomaa' Al-Kalam fi Al-Iman»

Abu Al-Qasim Al-Lalaka'I brought forth: “[1831] On the authority of Al-Harith who said: 'I heard a man ask Abu Hanifah in the Masjid Al-Haram regarding a man who says: 'I testify that the Ka'aba is true but I don't know if it's this one or not?' He replied: '[He is] truly a believer' and a man asked him saying: 'I testify that Muhammad bin Abdillah is a Prophet but I don't know whether he's the one whose grave is in Al-Madina or not?' He said: '[He is] truly a believer'. Hanbal said that Al-Humaidi said: 'whoever says this has disbelieved' and I heard Ahmad bin Hanbal say: 'whoever says this has disbelieved'.” «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah | Bab Jomaa' Al-Kalam fi Al-Iman»

- And knowing the Last day: to know about the resurrection & the accounting:

The Most High says:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۖ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know.”

[An-Nahl : 38]

- And that heaven & hell are both created & will remain, not perish:

The Most High says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا

“...We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth...”

[An-Nisa : 122]

The Most High says:

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ

“Allah Has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally...”

[At-Tawbah : 68]

- And to believe in predestination its good & its bad: to attest to Allah's Predestination, Will & Foreknowledge of things:

The Most High says:

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.”

[Al-Hijr : 21]

B\ Certainty which negates doubt:

The Most High says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

“The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.”

[Al-Hujurat : 15]

Muslim brought forth in his «[Sahih](#)» (27b): “On the authority of Abu Sa'id: ‘Upon this the Messenger of Allah (ﷺ) remarked: I bear testimony that there is no god but Allah and I am the Messenger of Allah. The man who meets his Lord **without harboring any doubt** about these two (truths) would never be kept away from Paradise.” «[Sahih Muslim | Chapter: The evidence that one who dies believing in Tawhid will definitely enter paradise](#)»

C\ Acceptance which negates refusal of Tawhid:

The Most High says:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ إِنَّا لَتَارْكُو الْهَيْئَتِنَا لِشَاعِرٍ مَجْنُونٍ

“Indeed they, when it was said to them, "There is no deity but Allah," were arrogant. And were saying, ‘Are we to leave our gods for a mad poet?’.”

[As-Saffat : 35-6]

D\ Submission which is negates abandonment:

The Most High says:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۖ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

“And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold...”

[Luqman : 22]

The Most High says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Indeed, those who have said, ‘Our Lord is Allah,’ and then remained on a right course - there will be no fear concerning them, nor will they grieve.”

[Al-Ahqaf : 13]

Al-Bukhari brought forth in his «**Sahih**» (25): Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (ﷺ), and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah." «**Sahih Bukhari | Chapter: (The Statement of Allah Jalla Jalalahu) "But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salat (Iqamat-as-Salat) and give Zakat then leave their way»**

E\ Truthfulness which negates denial:

The Most High says:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

“And of the people are some who say, ‘We believe in Allah and the Last Day,’ but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.”

[Al-Baqarah : 8-9]

Ahmad brought forth in his «**Sunnah**»: “[20996] On the authority of Muadh who said: 'The Messenger of Allah (ﷺ) said: whoever dies testifying that there's no Deity except Allah & that Muhammad is the Messenger of Allah **truthfully from his heart**, will enter paradise.' Shoabah said I didn't ask Qatada whether he heard it from Anas.” «**Musnad Ahmad bin Hanbal | Hadith Muadh bin Jabal**»

6. Recognizing that Kufr is in: the heart, tongue & limbs:

» As for the Kufr in the heart; Like concealing Kufr

The Most High says:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ
يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
“And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is disease, so Allah Has increased their disease; and for them is a painful punishment because they [habitually] used to lie.”

[Al-Baqarah : 8-10]

• As for the Kufr which is verbal; such as the utterance of Kufr:

The Most High says:

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

“They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam...”

[At-Tawbah : 74]

The Most High says:

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

“And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.’ His companion said to him while he was conversing with him, ‘Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?’”

[Al-Kahf : 36-7]

- **And ridiculing the religion of Allah:**

The Most High says:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ طَائِفَةٌ مِّنْكُمْ نَعِدُّبَ طَائِفَةٍ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّعْفُ عَن

“And if you ask them, they will surely say, ‘We were only conversing and playing.’ Say, ‘Is it Allah and His verses and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after your belief...”

[At-Tawbah : 65-6]

- **As for the Kufr in actions: Such as manifesting satisfaction with Kufr by sitting in the assemblies of Kufr without showing any denial:**

The Most High says:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَعْدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثَلْتُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا - 4:140

“And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so, do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.”

[An-Nisa : 140]

- **And manifesting Kufr such as the crucifix and other than it of the idols in consideration of their origins:**

Musab bin Abdullah Az-Zubairi (236H) said: “Al Harith bin Abdillāh bin Rabia wasn’t aware that his mother was upon Christianity until she died. And people attended to her (funeral) then a slave of his left & went to him & said: 'know that we found a crucifix on the neck of your mother when we unclothed her to make ghusl of her. So, he said to the people: 'Leave, Allāh The Most High has discharged you of the duty. Verily, she has people of her religion who have more of a priority over her than you. So, the people left & because of that act, Al-Harith became more esteemed amongst the people.” «[Tarikh Dimashq \(11/442\)](#)»

7. Knowing that the people who have manifested Kufr & became known for it are Kuffar collectively & individually apart from whoever manifested his opposition to them by disbelieving in whatever they worship besides Allāh:

The Most High says:

فَقَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone’...”

[Al-Mumtahanah : 4]

The Most High says:

قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“...He said, ‘O my people, indeed I am free from what you associate with Allāh. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh’.”

[Al-An'am : 78-9]

The Most High says:

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

“...I have left the religion of a people who do not believe in Allāh, and they, in the Hereafter, are disbelievers.”

[Yusuf : 37]

The Most High says:

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

“I found her and her people prostrating to the sun instead of Allāh, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,”

[An-Naml : 24]

Imam Al-Bukhari said: “Chapter: The invitation of the Prophet (ﷺ) to embrace Islam, the Prophethood & that they don’t take one another as lords instead of Allāh and He The Most High's saying:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ

{It is not for a human [Prophet] that Allah should give him} until the end of the verse.

(2946) “Narrated Abu Huraira: Allah’s Apostle (ﷺ) said, “I have been ordered to fight with the people till they say, ‘None has the right to be worshipped but Allah,’ and whoever says, ‘None has the right to be worshipped but Allah,’ his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)” «Sahih Al-Bukhari | Book of Fighting for the Cause of Allah (Jihaad)»

It’s not hidden from any Muslim that the modern day nations & societies have manifested clear-cut Kufr such as «Legislating instead of Allah», «Wala (loyalty in religion) to the Tawaghit (pl. of Taghut) & the Mushrikeen (pl. of Mushrik), «ridiculing the Sha’ir (rituals) of Islam and labelling it terrorism, backwardness, unprogressive & ignorance», «Liberalism», «Secularism», «Jahmism» like negating the Sifat & limiting Kufr to unrecognition of Allah only, «Negating Al-Bara' (disavowal)», the spread of acts of worship like: «Shirk of the graves», «Tahakum», «standing up for the flags» and glorifying it, «Kufr of the assemblies» such as witnessing the places of Shirk in the demonstrations, the TV, the radio, the mosques, schools, universities, Kufri festivals & even in the clubs, stadiums & sports «Following» the Nationalistic, Democratic organisations & parties. And the “Qitalis” & “Talafris” which don’t pronounce Takfir these populations which have availed in the societies but rather argue on their behalf.

8. Understanding the characteristic Al-Kufr bi'l Taghut (disbelief in the Taghut) & Al-Bara' (disavowal) of Shirk:

• Bughd (hating) Shirk:

The Most High says:

أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

“...’Then do you see what you have been worshipping, You and your ancient forefathers? Indeed, they are enemies to me, except the Lord of the worlds.’”

[Ash-Shu’ara : 75-7]

• Avoiding it (Ijtinab):

The Most High says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَفِيهِمْ مِّنْ هَدًى وَاللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

“And We certainly sent into every nation a Messenger, [saying], ‘Worship Allah and avoid Taghut.’ And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So, proceed through the earth and observe how was the end of the deniers.”

[An-Nahl : 36]

- And not showing satisfaction with it like sitting in the assemblies of Kufr:

The Most High says:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

“And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so, do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.”

[An-Nisa : 140]

- And Takfiring the Mushrikeen & Al-Bara' from them:

The Most High says:

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ

“Say, ‘O disbelievers, I do not worship what you worship.”

[Al-Kafirun : 1-2]

Al-Hakim Al-Naisabouri brought forth in his «**Mustadrak**»: “[9382] Farwa bin Nawfal Al-Asjay informed us that his father said to the Prophet (ﷺ): 'command me with something that I may say. He said: 'If you head to your bed, then recite:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

“Say, ‘O disbelievers” until its end for verily is it a Bara' from Shirk'. This Hadith is Sahih in its chain but they didn't transmit it.” «**Al-Mustadrak Ala Al-Sahihayn | Tafsir Surat Al-Kafireern**»

- And this encompasses the individuals & the peoples, because they're equal in the characteristic of Takfiring them & labelling them with Shirk:

The Most High says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone’...”

[Al-Mumtahanah : 4]

The Most High says:

قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“...He said, ‘O my people, indeed I am free from what you associate with Allah. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah’.”

[Al-An'am : 78-9]

The Most High says:

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

“...I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers.”

[Yusuf : 37]

The Most High says:

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

“I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,”

[An-Naml : 24]

- **And judging them to be in hellfire eternally:**

Abu Bakr bin Shaybah brought forth in his «**Musanaf**»: “[32730] Narrated] On the authority of Asim bin Damrah: ‘Alqamah bin Olaatah apostatized from his religion after the Prophet (ﷺ), therefore the Muslims fought him. He [Asim bin Damrah] said: "He refused to turn to peace. Therefore, Abu Bakr said: "Nothing will be accepted from you except a humiliating surrender or a significant defeat. He [Alqamah] said: ‘And what is the humiliating surrender?’. So, he [Abu Bakr] said: "That you testify that our dead are in Paradise & that your dead are in hellfire. And we will not bury your dead whilst you will bury our dead'. So, they chose a humiliating surrender." «**Musanaf Ibn Abi Shaybah | Ma Qalu fi Al-Rajul Yaslim Thuma Yurtad**»

9. Recognizing that Tawhid has an accepted degree of which no Islam is correct without, before its Khabr (news) and after its Khabr due to the establishment of Hujjah (proof) which Allah Has placed in the minds of His creation & Fitrah (innate disposition) from recognition of Him Glorified be He with His Sifat & His right to be worshipped alone & Bara' of Shirk & its people and Takfiring them.

The Most High says:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً

“Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence - A Messenger from Allah, reciting purified scriptures.”

[Al-Bayyinah : 1-2]

Ibn Abi Hatim brought forth in his «[Tafsir](#)» (19430): "On the authority of Qatada: 'Those who disbelieved among the People of the Scripture and the polytheists were not to be parted'. He said: 'not going to part what they were upon until **there came to them this clear evidence; Meaning: this Quran. – 'A Messenger** from Allah reciting purified scriptures,' He said, 'He mentions the Quran with the best of mentions & praises it with the best of praises.' «[Tafsir Ibn Abi Hatim](#)»

10. Judging whoever manifests Tawhid & disbelief in whatever is worshipped besides Allah to be a Muslim as opposed to those who just manifest a shared symbol⁴:

⁴ If the Sha'ir is specific to Muslims, then it is an indication of the Islam of the one who manifests it, whenever he intends by it Islam:

It has come in «[Al-Mughni](#)» (10:95): "Whenever a Kafir prays he is judged to be upon Islam regardless if he was an original Kafir (Kafir Asli) or Murtad, in a congregation or individually, in Darul Harb or Darul Islam. And Al-Shafe'i said: He is judged as Muslim if he prays in Darul Harb, but we don't judge him as Muslim in Darul Islam. Because he could've prayed out of Riya or Taqiyya. And to us whatever is Islam in Darul Harb is Islam in Darul Islam such as [the utterance of] the Shadatayn (two testimonies). And the possibility of Riya & Taqiyya becomes invalidated by the Shadatayn (two testimonies). As for the rest of the pillars of Zakah, fasting & Hajj, then he is not judged as Muslim because of it. For verily, the Mushrikeen undertook pilgrimage in the time of the Messenger of Allah (ﷺ) until the Prophet (ﷺ) forbade them. Hence, he said: "No pagan is allowed to perform pilgrimage after this year." And Zakah is a charity & they donate charity.

And Banu Thalab were obliged to pay the same amount in charity as that which was taken from the Muslims, however they didn't become Muslims merely by doing that. As regards to fasting, then for every peoples of a religion there is a fast, and because fasting is not an act, rather it is the abstinence of a specific act which is done at a specific time. And this could be conformed to by the Kafir as it is conformed to by the Muslim. And no consideration is given for the intention of fasting, because it is a hidden affair of which we have no knowledge of thereof. In contrast to Salah, because these are distinct acts from the acts of the Kuffar. And are exclusive to the people of Islam. Therefore, Islam is not proven until one comes with a Salah which distinguishes him from the prayer of the Kuffar. By directing to the Qiblah, bowing down & prostrating. And this does not happen just by merely standing; since they [also] stand in their prayers.

However, if the Shadatayn (two testimonies) & Salah were done by both the Muslims & Kuffar, then it's not an indicative of their Islam until they make Bara' (disavowal) from their Kufr as the rest of the pillars such as Zakah, fasting & Hajj are not indicative of the Islam of the Mushrikeen, whilst they already perform it:

Al-Bukhari brought forth in his «[Sahih](#)» (6924):

Narrated Abu Huraira:

When the Prophet (ﷺ) died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, Umar said, "O Abu Bakr! How can you fight these people although Allah's Messenger (ﷺ) said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah,

The Most High says:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۖ

“But if they repent, establish prayer, and give Zakah, then they are your brothers in religion...”

[At-Tawbah : 11]

The Most High says:

فَقَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah.

'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?' "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Messenger (ﷺ), I would fight with them for withholding it." Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right." «[Sahih Al-Bukhari | Chapter: Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates](#)»

And no one should say that this pertains to those we have seen Kufr from, since it has already preceded that the peoples who are well known for Kufr are Kuffar en masse & individually. And the companions of the Prophet (ﷺ) used to view the generality of the Arabs to be people of Ridah (apostasy):

Imam Ahmad brought forth in his «[Musnad](#)» (217): Aisha narrated: “The Prophet (ﷺ) passed away & the Arabs apostatized. So that which happened to Abi Bakr had it happened with the firm mountains it would’ve made it collapse, hence

the Arabs apostatized & Al-Madina was absorbed by hypocrisy. Thus, by Allah people have never differed in a point except that my father dashed its luck & possession (i.e. destroyed it).” «[Fada'il As-Sahabah li Ahmad bin Hanbal \(1/199\)](#)»

Al-Hakim brought forth in his «[Mustadrak](#)» (1427):

It was narrated that Anas bin Malik said:

"When the Messenger of Allah (ﷺ) died, the 'Arabs apostatized, so 'Umar said: 'O Abu Bakr, how can you fight the 'Arabs?' Abu Bakr said: 'The Messenger of Allah [ﷺ] said: "I have been commanded to fight the people until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that I am the Messenger of Allah, and they establish Salah and pay Zakah." By Allah, if they withhold from me a young goat that they used to give to the Messenger of Allah (ﷺ), I will fight them for it.' 'Umar said: 'By Allah, as soon as I realized how certain Abu Bakr was, I knew that it was the truth.'" «[Al-Mustadrak Ala Al-Sahihien | Kitab Al-Zakah](#)»

We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone'..."

[Al-Mumtahanah : 4]

Muslim brought forth in his «[Sahih](#)» (23a): "It is narrated on the authority of Abu Malik: I heard the Messenger of Allah (ﷺ) say: He who professed that there is no god but Allah and disbelieves in everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah." «[Sahih Muslim | Chapter: The command to fight the people until they say "La ilaha illallah Muhammad Rasul-Allah"](#)»

And we are now going to follow this up by mentioning the Aqidah (belief) of Ahlul Sunnah which is in opposition with what the people have innovated & introduced, and that which whoever abandons a single trait of it will not be from Ahlul Sunnah even if the abandoner isn't expelled from the community of the Muslims:

1. Departing Ahlul Bid'ah (the people of innovation), and that whoever innovates one Bid'ah then he's not upon the Path & Sunnah:

Imam Ahmad said: "And from the prerequisite Sunnah of which whoever abandons a [single] trait therefrom or doesn't accept it, nor believe in it, isn't from its people". «[Usool Us-Sunnah of Ahmad bin Hanbal](#)»

2. That testing people upon Sunnah if Ahwa (desires) & Bid'ah become widespread: Is Sunnah & it's not said so-and-so is a Sahib Sunnah (companion of the Sunnah) until all of its traits are met in him:

Al-Barbahari said: "And Mihna (trialing) in Islam is a Bid'ah, as for today then testing by the Sunnah is to be done due to his saying: "This knowledge is indeed a religion so be wary of who you take your religion from." And 'Don't take Hadith except from the one you accept testimony from'. Hence, we check; if he is a Sahib Sunnah, who has recognition, and trustworthiness, [then] I write from him, otherwise I abandon him'." «[Sharh Us-Sunnah \(pg. 45-6\)](#)»

Al-Barbahari said: "And it is not permissible for a man to say so-and-so is a Sahib Sunnah until he knows that he has met all the characteristics of the Sunnah; therefore, it is not said he is Sahib Sunnah until all the Sunnah is found in him." «[Sharh Us-Sunnah \(pg. 122\)](#)»

3. We don't say how or why in regards to Al-Qadr & what Allah Has described Himself with, but rather we believe & submit to what has come of it from the Kitab, Sunnah & Athar:

The Most High says:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

“Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.”

[Taha : 110]

The Most High says:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

“He is not questioned about what He does, but they will be questioned.”

[Al-Anbya : 23]

4. Recognizing that Iman is speech & actions which increases & decreases:

Ibn Abi Hatim said: “I asked Abu Zura' about the Madhahib (pl. of Madhab) of Ahlul Sunnah in Usool Al-Deen (foundations of the religion), and what they came to know from the scholars in every horizon and what they believe in regards to that. So, he said: 'What we came to know about scholars in all the horizons, Hejaz, Iraq, Levant, Yemen was that of their Madhab was: **Iman is speech & action which increases & decreases**’.” «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama’ah (285)»

• Thus, Iman is the speech of the heart & tongue, and the action of the heart & tongue and the rest of the limbs (i.e. conviction, speech & actions):

Muslim brought forth in his «**Sahih**» (35): “It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Faith has over seventy branches or over sixty branches, **the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path:** and modesty is the branch of faith.” «**Sahih Muslim | The Book of Faith**»

Thus, Iman is degrees. Its Asl (foundation) that whoever abandons disbelieves is Tawhid & Salah (prayer). And it's Kamal (completion) are the rest of the Fara'id (obligations) which the Legislator has ordered people to come with. Thus, a person will be rewarded for coming with it & sin if he abandons it. And the Mustahabat (desired acts) which the Legislator ordered people to come with. Thus, a person will be rewarded for coming with it & not sin if he abandons it. Therefore, Iman fluctuates (increases with obedience & decreases with sin):

The Most High says:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Those to whom hypocrites said, ‘Indeed, the people have gathered against you, so fear them.’ But it [merely] increased them in faith, and they said, ‘Sufficient for us is Allah, and [He is] the best Disposer of affairs’.”

[Ali 'Imran : 173]

Muslim brought forth in his «[Sahih](#)» (35): “It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: **Faith has over seventy branches or over sixty branches**, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith.” «[Sahih Muslim | Chapter: Clarifying the number of branches of faith, the best and the least of them, the virtue of modesty \(Al-Haya'\) and the fact that it is part of faith](#)»

Al-Bukhari brought forth in his «[Sahih](#)» (5578): “Narrated Abu Huraira: The Prophet (ﷺ) said, “An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer.” «[Sahih Al-Bukhari | Chapter: "Intoxicants, gambling, Al-Ansab and Al-Azlam are an abomination of Shaitan's handiwork..."](#)»

Muslim brought forth in his «[Sahih](#)» (49a): “...Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, **and that is the least of faith.**” «[Sahih Muslim | Chapter: Clarifying that forbidding evil is part of faith, faith increases and decreases; Enjoying what is good and forbidding what is evil are obligatory](#)»

• **Thus, we believe in Istithna (exception) regarding Iman and link it to the Divine Will (Mashia') & Al-Raja (hope) as a reservation for the perfection (Kamal) of Iman:**

Muslim brought forth in his «[Sahih](#)» (974a): “A'isha reported (that whenever it was her turn for Allah's Messenger [may (ﷺ)] to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; **and God willing we shall join you.** O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad. Qutaiba did not mention his words: 'would come to you'.” «[Sahih Muslim | Chapter: What is to be said when entering the graveyard and supplicating for its occupants](#)»

Abdullah bin Ahmad brought forth in his «[Sunnah](#)»: “[522] Yazid bin Haroun informed us, Ibn Abi Dhib informed us, Muhammad bin Amru bin Ata informed us, Zakwan informed us, that Aisha (May Allah be pleased with her) narrated: Allah's Apostle (ﷺ) said: “As for the tribulation of the grave, then verily by me will you be trialled & asked'. So, he mentioned the Hadith: **'This is your place. You were doubtful; in this state you died and, in this state, you will be resurrected, if Allah Wills'.**” «[Al-Sunnah li Abdillahi bin Ahmad | Suil An Al-Iman Wa'l Rad Ala Al-Murjia](#)»

Abu Bakr Al-Khallal brought forth in his «[Sunnah](#)»: “[1049] Muhammad bin Al-Hasan bin Haroun informed us, saying: “I asked Aba Abdillah about Istithna (saying: 'if Allah wills') in Iman, he said: 'Yes, **Istithna, not in the meaning of doubt but out of fear & as a reservation for the action.** And Ibn Masoud & other than he made Istithna & it's the Madhab of Al-Thawri. Allah Glorified & Sublime be He has said: “..You will surely enter al-Masjid al-Haram, if Allah wills, in safety...” . And Allah's Prophet (ﷺ) said to his

companions: I hope to be the most fearing of Allah amongst you' And he said about Al-Baqi': 'from it we will be resurrected if Allah wills'." «[Al-Sunnah li Abi Bakr Al-Khallal](#)»

Al-Awzai' said: "Three [things] are Bid'ah: [Saying:] 'I'm a Mu'min with complete Iman', 'I'm truly a Mu'min' & 'I'm a Mu'min with (not in) Allah The Most High'." «[Al-Shariah lil Ajurry \(306\)](#)»

- **And we hold Istithna to be a deterrent for the forbidden Tazkiyyah (commendation):**

The Most High says:

فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ

"...So do not commend yourselves; He is most knowing of who fears Him.."

[An-Najm : 32]

The Most High says:

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

"Have you not seen those who commend themselves? Rather, Allah commends whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed]."

[An-Nisa : 49]

Al-Bukhari brought forth in his «[Sahih](#)» (7018): "Narrated Kharija bin Zaid bin Thabit: Um Al-'Ala an Ansari woman who had given the Pledge of allegiance to Allah's Messenger (ﷺ) said, "Uthman bin Maz'un came in our share when the Ansar drew lots to distribute the emigrants (to dwell) among themselves, He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah's Messenger (ﷺ) came to us, I (addressing the dead body) said, "May Allah's Mercy be on you, O Aba As-Sa'ib! I testify that Allah Has honored you.' The Prophet (ﷺ) said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him, death has come to him and I wish him all good from Allah. By Allah, though I am Allah's Messenger (ﷺ), I neither know what will happen to me, nor to you'. Um Al-'Ala said, "By Allah, I will never attest the righteousness of anybody after that." ..."
«[Sahih Bukari | Chapter: \(Seeing\) a flowing spring in a dream](#)»

- **Meanwhile we don't hold Istithna regarding our Aqidah & the Asl of Iman:**

Abu Bakr Al-Khallal brought forth in his «[Sunnah](#)»: "[969] Sulaiman Al-Ashat informed us, I heard Ahmad say that Yahya said: "Sufyan used to rebuke [those] that say: 'I'm a Mu'min.' Sulaiman said: Ahmad narrated to us, Waki' mentioned, Sufyan said: 'People to us are Mu'mineen (pl. of Mu'min) in Ahkam (rulings) & inheritance, we hope they are like that & we don't know our situation with Allah'." «[As-Sunnah li Abi Bakr Al-Khallal](#)»

Muhammad bin Sireen said: "If it is said to you: 'Are you a Mu'min?' Then say: 'We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob'." «[As-Sunnah li Abdilllah bin Ahmad \(467\)](#)»

5. Abandoning testification that an individual from Ahlul Islam is in paradise or hellfire except if there is a reported Hadith concerning that, which is attested to & accepted:

The Most High says:

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.”

[At-Tawbah : 106]

Imam Ahmad said: “And we don’t testify that anyone from the people of the Qiblah (direction of Salah for the Muslims) is in paradise or hellfire by an action they do. We hope for the righteous & fear for him, and we fear for the sinning wrongdoer & we hope for mercy for him.” «[Usool Us-Sunnah li Ahmad bin Hanbal \(23\)](#)»

Harb bin Ismail Al-Karmani said: “I heard Ishaq bin Ibrahim say: “The Sunnah has preceded from the Prophet (ﷺ) & the righteous Khulafa (Caliphs) after him. And the scholars of [all] the horizons have united upon that; That none after the Prophet (ﷺ) is to be witnessed with paradise for his righteousness, virtues & history.” «[As-Sunnah li Harb Al-Karmani \(256\)](#)»

Abu Bakr Al-Khallal brought forth in his «[Sunnah](#)» (1028): “On the authority of Mughirah who said: 'A man asked Aba Wa'il the brother of bin Salamah, and I was listening: 'Did Abdullah used to say: 'If he testifies that he’s a Mu’min then he [might as well] testify that he’s in paradise?!’.” «[As-Sunnah li Abi Bakr Al-Khallal](#)»

• And we don’t say so-and-so is a Shahid (martyr):

Imam Al-Bukhari said: “(77) Chapter: Do not say that so-and-so is a martyr. Abu Hurairah said: Allah’s Apostle (ﷺ) said: Allah is more Knowing of whoever wages Jihad in His cause. «[Sahih Al-Bukhari | Book: Fighting for the Cause of Allah \(Jihaad\)](#) »

• And Allah The Most High has informed us that the Shahid is in paradise:

The Most High says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,”

[Ali 'Imran : 169]

• Or Taqi (Allah fearing):

The Most High says:

فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ

“...So do not commend yourselves; He is most knowing of who fears Him.”

[An-Najm : 32]

• And Allah The Most High has informed us that the Taqi is in paradise:

The Most High says:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the Allah fearing.”

[Ali ‘Imran : 133]

• Or Muhsin (doer of good); because the Muhsin is in Jannah

The Most High says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

“Is the reward for good [anything] but good?”

[Ar-Rahman : 60]

6. Opposing what the people of desires have innovated, that the pillars of Iman are unrestrictedly known by reason. Verily, the Tawhid of which whoever abandons, disbelieves, includes a portion which is only established by heard evidence of the Risalah (message):

Muslim brought forth in his «[Sahih](#)» (153): “It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.

” «Sahih Muslim | Chapter: Obligation of believing that the message of our Prophet Muhammad (saws) is for all people, and the abrogation of all other religions»

7. Judging the children of the Mushrikeen with the judgement of their parents whilst abstaining from judging them to be in hellfire as long as they are unable to discern for themselves yet:

Al-Bukhari brought forth in his «[Sahih](#)» (6599): “Narrated Abu Huraira: Allah’s Messenger (ﷺ) said, “No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them

yourself?" The people said, "O Allah's Messenger (ﷺ) What do you think about those (of them) who die young?" The Prophet (ﷺ) said, "Allah knows what they would have done (were they to live)." «[Sahih Al-Bukhari | Chapter: It is Allah Who knows what they would have done](#)»

Abandoning indulging & delving into the children of the Mushrikeen as has come in the Athar, and we don't make Qiyas (comparison) of the children of the Mushrikeen with the characteristic of Takfiring the Mushrikeen people as the people of desires make Qiyas. But rather the children of the Mushrikeen aren't to be judged with the hellfire as has come in the Hadith, and they're upon the religion of Islam regardless of their Takfir in the worldly life:

Muslim brought forth in his «[Sahih](#)» (2658f): "It is reported on the authority of Abu Mu'awiya that (the Holy Prophet) said: "Every new-born babe is born on the millat (of Islam and he) remains on this until his tongue is enabled to express himself. This hadith has been narrated on the authority of Abu Mu'awiya through another chain of transmitters (and the words are): "Every child is born but on this Fitra so long as he does not express himself with his tongue." «[Sahih Muslim | Chapter: The Meaning Of "Every Child Is Born In A State Of Fitrah" And The Ruling On The Dead Children Of The Disbelievers And Of The Muslims](#)»

- **And the Manat (reason) for their Kufr isn't their Shirk because they're of those who have the pen lifted from them:**

Abu Dawud As-Sijistani brought forth in his «[Sunan](#)» (4403): "Narrated Ali ibn Abu Talib: The Prophet (ﷺ) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he discerns, and a lunatic till he comes to reason." «[Sunan Abi Dawud | Chapter: If an insane person steals or commits a crime that is subject to a had](#)»

- **And their Islam is not by their Tawhid of Allah & singling Him out in Ibadah (worship):**

Abu Bakr Al-Khallal brought forth in his «[Sunnah](#)» (72): "Muhammad bin Abi Haroun informed me, that Ishaq bin Ibrahim informed them that he said to Abu Abdillah: 'And how will it be if one of them dies (one of the parents)?'. He said: 'He is forced to be upon Islam due to the saying of the Prophet (ﷺ): 'But its parents turn it into a Jew or a Christian'." «[As-Sunnah li Abi Bakr Al-Khallal | Kitab Ahkam Al-Millal](#)»

8. Opposing what some of the Mariqah (the exiters) have innovated: that the Kafir's issuance of administrative laws, traffic laws & other than it is Kufr. Hence not everything that is issued by a Kafir is Kufr. And the Kufr of legislation is

regarding the alteration of what Allah Has legislated as we've clarified previously⁵.

9. Opposing what some of the Mariqah have innovated that what is meant by the Ijtinab (avoidance) of the Taghut is the unrestricted Ijtinab of its obedience, rather obedience can be upon Kufr or other than it & Ijtinab of the Taghut is by disbelieving in it & avoiding to worship it instead of Allah:

The Most High says:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

“...So whoever disbelieves in Taghut and believes in Allah Has grasped the most trustworthy handhold..”
[Al-Baqarah : 256]

The Most High says:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۖ فَبَشِّرْ عِبَادِ

“But those who have avoided Taghut, lest they worship it, and turned back to Allah - for them are good tidings. So, give good tidings to My servants.”
[Az-Zumar : 17]

10. We don't Takfir the people of the Qiblah due to sins even if they were great as long as it's not Shirk:

Abu Dawud As-Sijistani brought forth in his «[Sunan](#)»: “[2532] Narrated Anas ibn Malik: The Prophet (ﷺ) said: Three things are the roots of faith: to refrain from (killing) a person who utters, “There is no god but Allah” and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his actions (apart from clear-cut Kufr); and Jihad will be performed continuously since the day Allah sent me as a Prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree.” «[Sunan Abi Dawud |Chapter: Regarding Fighting Against The Tyrant Rulers](#)»

Ibn Abi Hatim said: “I asked Aba Zura' about the Madhahib (pl. of Madhab) of Ahlul Sunnah in Usool Al-Deen (foundations of the religion), and what they came to know about scholars in all the horizons, and what they believe of that. So he said: 'What we came to know about scholars in all the horizons, Hijaz, Iraq, Levant, Yemen was that of their Madhab was: ...And the people of Major sin are under the Will of Allah Glorified & Sublime be He, we don't Takfir the people of Qiblah because of their sins & we forbear their secrets to Allah'.” «[Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah \(285\)](#)»

⁵ See pages 36-41

And likewise, whoever judges by other than what Allah Has revealed has committed a sin as long as he has not judged by the altered Taghuti legislation:

Al-Hakim Al-Naisabouri brought forth in his «[Mustadrak](#)» (3279): “Tawus narrated: ‘Ibn Abbas (May Allah be pleased with both of them) said: “It is not the Kufr which they’re alluding to. It’s not the Kufr which takes one outside the fold of the religion: ‘And whoever does not judge by what Allah Has revealed – then it is those who are the disbelievers.’ Kufr douna Kufr (lesser Kufr).’ This Hadith is Sahih in its chain but they didn’t transmit it.” «[Al-Mustadrak Ala Al-Sahihayn | Tafsir Surat Al-Ma'idah](#)»

Ismail bin Sa'id As-Shaalangi (230H) said: “I asked Ahmad bin Hanbal regarding the person who is persistent in major sins who puts his effort into it except that he didn’t abandon the Salah, Zakah & Sawm (fasting), is the one who’s in such a state persistent?! He said: ‘He’s persistent like his saying: ‘No one who commits Zina is a believer at the moment when he is committing Zina’ he exits from Iman & enters into the aura of Islam. And likewise, his saying: ‘no one who drinks wine is a believer at the moment when he is drinking it; and no one who steals is a believer at the moment when he is stealing’. And as such is the saying of Ibn Abbas in regards to His saying:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

‘And whoever does not judge by what Allah Has revealed – then it is those who are the disbelievers.’ So, I [Ismail] said to him: ‘What is this Kufr [then]?’ He said: ‘Kufr which doesn’t mitigate one from the religion, like Iman part without part, until he brings along with that a matter of which none differs.” «[Masa'il Ahmad Riwayat Al-Shaalanji \(pg. 78-9\)](#)»

11. We don’t Takfir anyone due to their mere ignorance of the matters which require Bulugh (attainment). Or by mere misinterpretation without downright clear denial of the texts, or by an action which could mean Kufr; because Kufr cannot be except clear-cut & apparent:

Al-Bukhari brought forth in his «[Sahih](#)» (7055): “Ubada bin As-Samit narrated: The Prophet (ﷺ) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him **unless we noticed him having open Kufr (disbelief)** for which we would have a proof with us from Allah.” «[Sahih Al-Bukhari | Chapter: “After me you will see things which you will disapprove of.”](#)»

Imam Al-Shafei said: “The blood of anybody who has been affirmed to have the sanctity of Islam is impermissible, except if he kills or commits adultery, **or commits open disbelief after Iman**, then clings unto his Kufr... (Until he said after mentioning the Hadith of Hatib): ‘In this Hadith with what we’ve described to you **is raising a judgement by the use of presumptions**; because when the book of Hatib held the prospect of being that which Hatib said as he said it. That he didn’t do it out of doubt of Islam & that he did it to protect his family, and it’s probable that it was a slip not a desire away from Islam, and it’s probable to hold the worst meaning – i.e Nifaq – [however] the word was his word concerning the meaning which could’ve been probable from his act & the verdict of Allah’s Apostle (ﷺ) on him was that he wasn’t to be killed.” «[Al-Umm li Al-Shafei | Masail fi Al-Jihad Wa'l Jizya \(pg. 264-5\)](#)»

And from the matters which were innovated in Takfir due to absolute incitement & suspicion: Is Takfir of those with the haram marriage contracts especially the dissolved marriage contracts. And those who committed prohibited imitation of the Mushrikeen by manifesting the banners of ignorance which are not Kufri in their essence since they originally symbolize a geographical area. And with the unrestricted Takfir of those who speak of the Earth's "sphericalness" even if it's not coupled with direct & blatant Juhud (denial) to a text in the Kitab of Allah or the Sunnah of His Messenger (ﷺ) or Tateel (negation) of Allah's Sifat or the saying that Allah's Dhat (essence) is omnipresent.

12. Recognizing that abandonment of Salah is Kufr without disagreement:

Muslim brought forth in his «[Sahih](#)» (82a): "It is narrated on the authority of Jabir that he heard the Apostle (may peace and blessings be upon him) saying. Verily between man and between polytheism and unbelief is the negligence of prayer." «[Sahih Muslim | Chapter: Clarifying the usage of the word Kafir for one who abandons Salat](#)»

Al-Bukhari brought forth in his «[Sahih](#)» (553): "Narrated Abu Al-Maleh: We were with Buraida in a battle on a cloudy day and he said, "Offer the 'Asr prayer early as the Prophet said, "Whoever leaves the 'Asr prayer, all his (good) deeds will be annulled." «[Sahih Al-Bukhari | Chapter: One who omits \(does not offer\) the 'Asr prayer \(intentionally\)](#)»

Al-Hakim brought forth in his «[Mustadrak](#)»: "[12] Abdillah bin Shaqiq informed us: Abu Hurairah narrated: 'The Companions of Muhammad (ﷺ) didn't consider abandonment of anything to be disbelief except for the Salah'." «[Al-Mustadrak An' Al-Sahiheen | Kitab Al-Iman](#)»

Ibn Habib Al-Maliki (238H) said: "(After mentioning other categories)... And the Zhabiha (slaughtered sacrifice) of the abandoner of prayer is not to be eaten, nor the Zhabiha of the one who wastes it[s time] & is known for neglecting it & betakes to that until he apostates, this is also what was to me by those I discovered from the companions of Malik about him regarding all of them." «[Al-Muntaqi Min Sharh Al-Muwatta \(3/22\)](#)»

Imam Al-Shafei said: "It's said to the one who abandons Salah without excuse until its time finishes: 'None other than you shall pray it, so pray or we will ask you to repent, so if you repent [all well & good] otherwise we will kill you'. As he disbelieves, so we say [to him]: 'If you believe [all well & good] otherwise we will kill you'. And it is said: 'He is asked to repent thrice, so if he prays in them [all well & good] otherwise we will kill him & that is befitting by the Will of Allah."

Ismail bin Yahya Al-Muzni (264H) said: "It is said regarding the Murtad (apostate) if he doesn't repent, he is to be killed, and he's not to be awaited [for] three [days] due to the Prophet's (ﷺ) saying: 'strike off the neck of whoever leaves his religion'. And, he has made the abandoner of prayer without an excuse like the abandoner of Iman, hence he takes his ruling by Qiyas of his saying, because to him he's the same, & he's not to be awaited [for] three [days]." «[Mukhtasar Al-Muzni Fi Furu' Al-Shafeiyyah \(pg. 128\)](#)»

Abu Bakr Al-Khallal brought forth in his «[Sunnah](#)»: "[1000] Ismail bin Sa'id narrated: 'I asked Ahmad about the Prophet's (ﷺ) saying: 'He who cheats us is not of us; and he who takes up arms against us is

not of us.' This [is said] for emphasis & stressing, and I don't Takfir anybody except for abandoning Salah."

Muhammad bin Nasr Al-Marouzi said in «[Tazeem Qadr Al-Salah](#)»: "[978] Hammad bin Zaid narrated: Ayoub said: 'Abandoning Salah is Kufr of which there is no difference'."

Muhammad bin Nasr Al-Marouzi said: "[990] I heard Ishaq say: 'It has been authenticated that the Messenger of Allah (ﷺ) said: 'The abandoner of Salah is a Kafir'. Likewise, was the view of the people of knowledge from [the time of] the Prophet (ﷺ) until our very day: that the intentional abandoner of Salah without an excuse until its time finishes is: a Kafir.'" «[Tazeem Qadr Al-Salah](#)»

Ishaq bin Rahawayh said: "And the scholars are unanimous that whoever insults Allah or His Messenger or rejects something which was revealed by Allah Glorified & Sublime be He or kills a Prophet from the Prophets of Allah is a Kafir even if he attested to everything which Allah Has revealed. Likewise, is the intentional abandoner of Salah until its time finishes. And they have agreed upon something in Salah which they haven't agreed upon in the rest of the legislated acts." «[Al-Tamhid \(4/226\)](#)»

13. We hold the Sahabah in high esteem due to their virtues & we don't mention them with evil:

The Most High says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."

[At-Tawbah : 100]

The Most High says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah..."

[Ali 'Imran : 110]

Al-Tirmidhi brought forth in his «[Sunan](#)» (3860): "Narrated Jابر: That the Messenger of Allah (ﷺ) said: "None of those who gave the pledge under the tree shall enter the Fire." «[Sunan Al-Tirmidhi | Bab Fi Fadl Man Ba'ya Thit Al-Shajarah](#)»

Al-Bukhari brought forth in his «[Sahih](#)» (3673): "Narrated Abu Sa'id: The Prophet (ﷺ) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." «[Sahih Al-Bukhari | Chapter: "If I were to take Khalil..."](#)»

Al-Bukhari brought forth in his «[Sahih](#)» (3783): “Narrated Al-Bara: I heard the Prophet (ﷺ) saying (or the Prophet (ﷺ) said), "None loves the Ansar but a believer, and none hates them but a hypocrite. So, Allah will love him who loves them, and He will hate him who hates them.”” «[Sahih Al-Bukhari | Chapter: To love the Ansar is a sign of Faith](#)»

And we view the best of people after the Prophets (Upon whom be peace) to be: Abu Bakr Al-Siddiq then Umar bin Al-Khattab, then Uthman bin Affan, then Ali bin Abi Talib (May Allah be pleased with them):

Al-Shafei is reported to have said: “The Sahabah (companions) & their followers are unanimous upon the favor of Abi Bakr, then Umar, then Uthman then Ali.” «[Al-Itiqad \(pg. 369\)](#)»

Ibn Abi Hatim said: “I asked Abu Zura' about the Madhahib (pl. of Madhab) of Ahlul Sunnah in Usool Al-Deen (foundations of the religion), and what they came to know about scholars in all the horizons, and what they believe of that. So he said: 'What we came to know about scholars in all the horizons, Hijaz, Iraq, Levant, Yemen was that of their Madhab was: ...**And that the best of this Ummah after its Prophet (Upon him be peace): Abu Bakr Al-Siddiq, then Umar bin Al-Khattab, then Uthman bin Affan, then Ali bin Abi Talib (Upon them be peace)'. »** «[Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah \(285\)](#)»

And we hold the virtues of the Sahabah (May Allah The Most High be Pleased with them) in high esteem by following their Ijma (consensus) which is represented in following the path of the believers & abiding by the Jama'ah in their understanding of the evidences in the two sources of revelation & not in their alleged “legislation” of it:

The Most High says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا
“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[An-Nisa : 115]

The Most High says:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
“And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[At-Tawbah : 100]

Imam Muslim brought forth in his «[Sahih](#)» (1848a): “It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: ‘The one who defected from obedience (to the Amir) and separated from the main body of the Muslims – if he died in that state-would die the death of Jahiliyya (ignorance)...’.” «[Sahih Muslim | Chapter: The obligation of staying with the Jama'ah \(main body\) of the muslims when Fitn \(tribulations\) appear, and in all circumstances. The prohibition of refusing to obey and on splitting away from the Jama'ah](#)»

Ahmad brought forth in his «[Musnad](#)»: “[1481] Irbad bin Sariyah (May Allah be pleased with him) reported: “...The Messenger of Allah (ﷺ) said, ‘I counsel you to have Taqwa (fear) of Allah, and to listen and obey [your leader], even if he were an Abyssinian slave. Verily he among you who lives long will see great controversy, **so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]**. Beware of newly invented matters [in the religion], for verily every Bid’ah (innovation) is misguidance’.” «[Musnad Ahmad bin Hanbal | Hadith al-’Irbaad ibn Saariyah An Al-Nabi Salallahu Alyhi Wa Salam](#)»

And because they’re the best nation sent to the people:

The Most High says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah...”

[Ali ‘Imran : 110]

Al-Bukhari brought forth in his «[Sahih](#)» (6428): “Narrated `Abdullah: The Prophet (ﷺ) said, “The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people whose witness will precede their oaths, and whose oaths will precede their witness.” «[Sahih Al-Bukhari | Chapter: The warning regarding worldly pleasures, amusements and competing against each other](#)»

Al-Awzai’ said: “So make yourself patient upon the Sunnah, stop where the people (the Sahabah) stopped, speak with what they spoke with, and refrain from what they refrained from. And follow the path of your Salafus Saaliheen (righteous predecessors) for verily, sufficient for you is that which was sufficient for them.” «[Al-Sharia Lil Aajurry | Bab Dhikr Al-Kawthar](#)»

Al-Awzai’ also said: “Upon you is the narrations [Athar] from the Salaf, even if the people reject you and beware of the opinions of men even if they adorned for you the speech.” «[Al-Sharia Lil Aajurry | Mima Ruwiya Uday bin Hatim Al-Ta'iee Radiy Allahu Anhu](#)»

14. And we view the legitimacy of Ijtihad through Qiyas if the need calls for it, and that is by making similarities in the Shariah to a hypothetical situation of

which no direct text can be traced back to because of their agreeance in all the aspects of singularities & reasoning:

Ibn Hibban brought forth in his «[Sahih](#)» (745): “Abdullah Ibn Masoud narrated: The Messenger of Allah (ﷺ) said: ‘The first Book came down from one gate according to one Harf, but the Qur’an came down from seven gates according to seven Ahruf: prohibiting and commanding, lawful and unlawful, clear and ambiguous, **and parables**. So, allow what it makes lawful, proscribe what it makes unlawful, do what it commands you to do, forbid what it prohibits, **ponder⁶ by its parables**, act on its clear passages, trust in its ambiguous passages. ‘And say: We believe in it; it is all from our Lord’.” «[Sahih Ibn Hibban | Bab Qirat Al-Quran](#)»

Al-Tabarani brought forth in his «[Al-Mujam Al-Kabir](#)» (13224): “Ibn Umar narrated: ‘The Prophet (ﷺ) said: “The Jews were asked about Musa so they exceeded & increased [in fanaticism of him] & [consequently] decreased [in their religion] until they disbelieved. And the Christians were asked about Isa' so they exceeded & increased [in fanaticism of him] & [consequently] decreased [in their religion] until they disbelieved. And verily will there be narrations spread about me, so whatever comes to you of my Hadith then read the Kitab of Allah & ponder it. Thus, whatever is in accordance with the Kitab of Allah, then I said it & whatever isn't in accordance with the Kitab of Allah, then I didn't say it’.” «[Al-Mujam Al-Kabir - Min Ismahu Abdillah](#)»

Abu Al-Hasan Al-Daraqutni brought forth in his «[Sunan](#)»: “[4472] Abi Al-Mulih Al-Hudhali informed us saying: Umar bin Al-Khattab wrote to Abi Musa Al-Ashari: “...[Upon you is] the understanding, [upon you is] the understanding regarding that which shivers in your chest of that which has not come to you of the Kitab & the Sunnah. Recognize the analogies & similitudes then measure the matters upon that and rely upon the most beloved of it to Allah & the closest from what you see of it to the truth.” «[Sunan Al-Daraqutni | Kitab Umar Radi Allahu Anhu Ila Abi Musa Al-Ashari](#)»

15. Opposing the opinion of the people of desires in criticizing the Madhab of the Muslim Fuqaha (jurisprudents) & not allowing any disagreement in the rulings of the Furu (branches) which cannot be directly traced back to a text:

Abu Abdillah bin Battah Al-Uqbari said: “It was narrated that `Amr bin Al-`As said ‘The Messenger of Allah said: ‘If a judge passes a judgment having exerted himself to arrive at what is correct, and he is indeed correct, he will have two rewards. If he passes judgment having exerted himself to arrive at what is correct, but it is incorrect, he will have one reward.’ I narrated it to Abu Bakr bin Hazm and he said: ‘This is what Abu Salamah narrated to me from Abu Hurairah.’

⁶ And to ponder means to compare something to its peer (Qiyas):

It has come in Bahr Al-Muhit fi Usool Al-Fiqh (pg. 2618): And Abu Al-Abbas Ahmad bin Yahya Thalab, and he is from the Imams of the tongue (i.e. the Arabic language) regarding: ‘Ponderance’, so he said: “That a man fathoms something & so he [thereby] fathoms its peer’. So, it was said [to him]: ‘We were informed regarding a person who refers the Hukm of an incident to its peer, is such considered a ponderer?’. He said: ‘Yes, it’s common in the speech of the Arabs’.

The Sheikh said: As such was the differing of the Fuqaha from the Tabi'een (The generation of Muslims directly after the Sahabah), and those who came after them from the Imams of the Muslims regarding the Furu' of the Ahkam, whilst uniting upon its Usool. And I have left out looking into their explanations due to its lengthiness, but all of them have evidenced a verse from the Kitab, interpreting its innermost meanings, and using its apparent as evidence against those who had opposed them. Or by a Sunnah of the Prophet (ﷺ). And the correctness of the ones who were right was a mercy and a satisfaction, and their mistake was a forgiveness and a pardoning. Because what every one of them chose wasn't a Sharia that they legislated nor a Sunnah that they traditioned. But rather a branch which he & those who opposed him agreed upon in its Asl; like their Ijma upon the obligation of making Ghusl (washing) of the limbs of Wudhu' (ablution) in purification as Allah Has named it in the Quran, but their difference regarding the Madmadah (rinsing) & the Istinshaq (sniffing). So, some have linked it to the Fardh (obligation) & others have linked it to the [supererogatory] Sunnah.

And likewise, their Ijma regarding the wiping over the socks & their difference over the method of doing it. Thus, some of them said from top to bottom & others said [wiping] the top without the bottom. And there are many examples of this such as: their difference regarding the Tashahhud (the closing of the Salah), the opening of the Salah, the prioritization of the limbs in regards to purification & there are many similitudes to this. The one who was right therein gets rewarded & the one who was wrong is not admonished. And none of them are wrong Allah willing, and Allah Glorified & Sublime be He informed in His Book about two Prophets of His regarding a case wherein they both judged therein with two different judgements. Thus, he praised the one who was right & excused the one who exerted himself & then combined them both in appraisal. And then he described His beautiful favour upon them both. Thus, He Glorified & Sublime be He, said: 'And [mention] David and Solomon, when they judged concerning the field – when the sheep of a people overran it [at night], and We were witness to their judgement. And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge.' Thus, He Glorified & Sublime be He, informed us that the one who understood with granular correctness in the case was one of them, nevertheless he praised both of them." «[Al-Ibanah Al-Kubrah | Bab Al-Hazr Min Istima' Kalam Qawm Yuridoun Naqd Al-Islam Wa Mahwi Shari'ee, Faykinoun An Dhalik Bi'l Ta'n Ala Fuqaha Al-Muslimeen Wa Ayibahum Bi'l Ikhtilaf](#)»

16. Opposing the opinion of the people of desires in prohibiting the permissibility of criticizing the narrators from Ahlul Sunnah through weakening them, and that it doesn't necessitate making Tafsir (declaring one to be Fasiq) of the narrator or rejecting the Sharia but rather as a preservation for the religion, taking caution in transmitting the Akhbar & not being lenient or negligent in transmitting the Shariah:

Imam Muslim said (1): "...And He Exalted thy Mention said:

مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

{... from whom you are pleased with from the witnesses} and the verse:

وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنكُمْ

{And let two who possess integrity among you bare witness}. Thus, it demonstrates what we mentioned from these two verses that the report of the sinful is dropped and not accepted, and that the testimony [Shahadah] of one who does not possess integrity is rejected, and the report [Khabar] as well- even though its significance is separated from the meaning of testimony in some respects, they are in agreement regarding the overall conditions they share since the report of the sinful is not acceptable according to Ahl ul-Ilm just as his testimony is rejected according to all of them . The Sunnah demonstrates the prohibition of transmitting abominable transmissions just as in the example from the Qur’ān regarding the prohibition of the report of the sinful. «[Sahih Muslim | Introduction](#)»

Muslim brought forth in his «[Sahih](#)» (21): “Abū Ayyūb Sulaymān bin Ubayd Allah al-Ghaylānī narrated to us, Abū Āmir, meaning al-Aqadī, narrated to us, Rabāh narrated to us, on authority of Qays bin Sa’d, on authority of Mujāhid, he said Bushayr ul-Adawī came to Ibn Abbās then he set about narrating to him, saying: ‘The Messenger of Allah, peace and blessings of Allah upon him, said...’, ‘the Messenger of Allah, peace and blessings of Allah upon him, said...’. Then it seemed that Ibn Abbās was not listening to his Ḥadīth and not reflecting on them, so [Bushayr] said: ‘Oh Ibn Abbās, why is it that I see you not listening to my Ḥadīth? I narrate to you on authority of the Messenger of Allah, peace and blessings of Allah upon him, however you are not listening’. Ibn Abbās said: ‘Indeed once upon a time we would listen to a man saying, ‘the Messenger of Allah, peace and blessings of Allah upon him, said...’ rushing towards him with our eyes and harkening towards him with our ears; then when the people took the difficult and the docile we no longer took from people except those whom we knew’.” «[Sahih Muslim | Introduction](#)»

Imam Malik brought forth in his «[Muwatta](#)»: “[1768] Malik related to me from Rabia ibn Abi Abd ar-Rahman from another of the ulama of that time that Abu Musa al-Ashari came and asked permission from Umar ibn al-Khattab to enter. He asked permission three times, and then went away Umar ibn al-Khattab sent after him and said, “What’s wrong with you? Why didn’t you come in?” Abu Musa said, “I heard the Messenger of Allah, may Allah bless him and grant him peace, say, ‘Ask permission to enter three times. If you are given permission, then enter. If not, go away.’” Umar said, “Who can confirm this? If you do not bring me someone to confirm it, I will do such-and-such to you.” Abu Musa went out until he came to an assembly in the mosque which was called the Majlis-al-Ansar. He said, “I told Umar ibn al-Khattab that I heard the Messenger of Allah, may Allah bless him and grant him peace, say, ‘Ask permission three times. If you are given permission, then enter. If not, go away.’” Umar said, ‘If you do not bring me someone who can confirm it, I will do such-and-such to you’. If any of you have heard that, let him come with me.’ They said to Abu Said al-Khudri, “Go with him”. Abu Said was the youngest of them. He went with him and told Umar ibn al-Khattab about that.” Umar ibn al-Khattab said to Abu Musa, “I did not suspect you, but I feared lest people would forge sayings against the Messenger of Allah, May Allah bless him and grant him peace.” «[Muwatta Malik | Bab Al-Istidhan Wa-l Suwar Wa-l Tamathil Wa Ghayruha Min Al-Qadayah](#)»

17. We don’t view the innovative distinction between Kufr & Shirk:

The Most High says:

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ

“Say, ‘O disbelievers, I do not worship what you worship.”

[Al-Kafirun : 1-2]

Muslim brought forth in his «[Sahih](#)» (82a): “It is narrated on the authority of Jabir that he heard the Apostle (may peace and blessings be upon him) saying. ‘[Verily between man and between polytheism and unbelief is the negligence of prayer](#)’.” «[Sahih Muslim | Chapter: Clarifying the usage of the word Kafir for one who abandons Salat](#)»

18. We don't accuse the one who speaks of the Rida' (apostasy) in Hukm with misguidance, but rather it's a Fiqhi matter, and it doesn't mean believing in the Islam of the Mushrikeen who are claimants of Islam, but rather they're called that because they hold the Hukm of the Murtadeen (pl. of Murtad):

Ibn Abi Zayd Al-Qayrawani said: “Ibn Habib said in a book he dedicated about the biographies of the deviants & a question was written to him asking about a people from the Berbers in the Maghreb who are called Al-Salihiyyah upon whom came a man claiming Prophethood and whom they called “Salih” & he said to them that Muhammad was only sent to the Arabs. He also ordered them to eat in Ramadan, to fast Rajab & other than that from that which he legislated to them. So, they believed him & apostatized & remained upon that & reproduced thereupon the Muslims fought them. So, Ibn Habib wrote: ‘If they are taken captive & triumphed upon or with a group of them. Then they hold the Hukm of the Murtad the grown-ups are asked to repent so they repent or are otherwise killed. Likewise, whoever reaches maturity from their children, they are taken as slaves but it's impermissible to enslave them through captivity. [And all those who were born to the Murtad after his apostasy get the Hukm of the Murtad](#), and it's impermissible to enslave those that've been begotten by them, and the minors are forced upon Islam & those of them which have attained maturity are asked to repent, and if it doesn't repent it's to be killed'. And he mentions that such was mentioned to him by all those he discovered from the companions of Malik.” «[Al-Nawadir Wa'l Ziyadat Li Ibn Abi Zayd Al-Qayrawani \(pg 502-3\)](#)»

Al-Shafei is reported to have said: “And whoever was born to Murtadeen in their Rida' is not to be taken as captive because their parents are not to be taken as captives.” «[Al-Hawi Al-Kabeer 13/171](#)»

Abu Bakr Al-Khallal said: “[1281] Abu Al-Muthana' informed us that Harun bin Abdillah Al-Bazaar said: “It was said to Abi Abdillah (Imam Ahmad): ‘A people apostatized and they are in a city surrounded by Ahlul Islam?’ So he said: ‘As for their men, they are to be killed & as for their children; then whosoever from them was born before apostasy, then the rulings of Islam are to be applied to them. And whosoever [from them] was born after the[ir] apostasy, then their way is that of their parents’.” «[Abu Bakr Al-Khallal Al-Jami' Li Masail Ahmad](#)»

Talha bin Mosrif (112H) said: “Rafidah women aren't to be wedded, nor are their sacrificial slaughters to be eaten because they're Ahlul Rida'.” «[Al-Ibanah Al-Sughrab \(194\)](#)»

Ahmad bin Yunas (132H) said: “We don't eat the sacrificial slaughter of a Rafidhi man. For indeed he's a Murtad to me”. «[Sharh Usool Itiqaad Ahlul Sunnah Wal Jama'ah \(2817\)](#)»

Imam Waki' bin Al-Jarrah (198H) said: “The sacrificial slaughters of Al-Jahmiyyah are not to be eaten because they're Murtadun.” «[Sunnah Abdillah bin Hanbal \(38\)](#)»

19. We don't accuse whoever judges as Muslim the abandoner of Zakah or Sawm or Hajj with misguidance, rather it's a Fiqhi matter & the majority of the Sahabah are upon not Takfiring whoever leaves anything from the actions apart from the Salah:

Al-Hakim brought forth in his «**Mustadrak**»: “[12] Abdillah bin Shaiq informed us: Abu Hurairah narrated: ‘The Companions of Muhammad (ﷺ) didn't consider abandonment of anything to be disbelief except for the Salah’.” «**Al-Mustadrak An Al-Sahiheen | Kitab Al-Iman**»

And this doesn't include Al-Ta'ifah Al-Mumtania' (the abstinent group) who fought Abu Bakr Al-Siddiq (May Allah be pleased with him) upon withholding from him Zakah even though they didn't deny its obligation. Rather, the Sahabah were unanimous upon Takfiring them as has been transmitted by Imam Abu Ubaid Al-Qasim bin Salam, and the opposer regarding the Hukm of Al-Ta'ifah Al-Mumtania' is not attributed to the Khilaf (difference) in the Usool of belief because some of the Imams of the Salaf differed as to their Hukm:

20. Fending off for the companions of the Sunnah & their Imams, who follow it & are led by it. And Taqlid (emulating) them & following their footsteps:

Naeem bin Hamad said: “If you see an Iraqi speak [ill] about Ahmad bin Hanbal then accuse him in his religion, if you see the Basri speak [ill] about Wahb bin Jarir then accuse him in his religion & if you see the Khorasani speak [ill] about Ishaq bin Rahawayh then accuse him in his religion.” «**Tarikh Baghdad (6/348-9)**»

Imam Al-Barbahari said: “If you see a man loving Ahmad bin Hanbal, Al-Hajjaj bin Al-Minhal & Ahmad bin Nasr & mentioning them well & saying their statements then know that he's a companion of Sunnah.” «**Sharh Us-Sunnah (pg. 117-8)**»

And now we shall explain what is obligated upon the Muslim to recognize from the Ahkam of transactions with the Mushrikeen and in it is a clarification to some of the misguidances of the people of Bid'ah & desires:

1. The impermissibility of eating their Zhabiha (slaughtered animals) except for that which Allah Has exempted from the sacrificial slaughtered meat of Ahlul Kitab (the people of the book):

The Most High says:

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۖ

“This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them...”

[Al-Mai'dah : 5]

And Ahlul Kitab are the Jews & Christians:

The Most High says:

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

“[We revealed it] lest you say, ‘The Scripture was only sent down to two groups before us, but we were of their study unaware,’.”

[Al-An'am : 156]

Ibn Abi Hatim brought forth in his «**Tafsir**»: “[8126] Ibn Abbas said regarding His saying:

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

“[We revealed it] lest you say, ‘The Scripture was only sent down to two groups before us, but we were of their study unaware,’ **And they are the Jews & Christians.**” «Tafsir Ibn Abi Hatim»

And this exemption is decisive for the Zanadiqah (heretics) from the people of desires who include other than them in it.

And included in Ahlul Kitab is everyone who affiliates himself with their religion even if they're not practicing:

Ibn Abi Hatim brought forth in his «**Tafsir**»: “[5613] Ibn Abbas said: ‘Eat the Zhabiha of the Christians of Banu Taghlab. For indeed Allah says:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۚ

‘And whoever is an ally to them among you – then indeed, he is [one] of them’. So, if they weren’t of them except by Wilayah (brotherhood in religion) then they would have been of them’.” «**Tafsir Ibn Abi Hatim**»

Abdul Razzaq Al-Sanaani brought forth in his «**Musanaf**»: “[8576] Ghutaif bin Al-Harith said: Aamil wrote to Umar: ‘Before us were people who are called Al-Saamirah, that read the Torah & keep the Sabbath on the Saturday but don’t believe in the resurrection. So, what does the Amir Al-Mumineen (prince of the believers) view regarding their Zhabiha?’ So, Umar wrote to him: ‘They’re a sect from Ahlul Kitab. And their Dhabayih (pl. of Zhabiha) are the Dhabayih of Ahlul Kitab.’” «**Musanaf Abdul Razzaq Al-Sanaani | Bab Zhabihat Ahlul Kitab**»

And we oppose the opinion of the people of desires in their Istihlal (religious legalization) of the Dhabayih of the Mushrikeen, if they name (the Basmalah) upon it, but rather what is meant is the Tasmiyah (Basmalah) with the correct intention that is conditioned with Islam:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

'And do not eat of that upon which the name of Allah Has not been mentioned'?. He replied: 'It was indeed slaughtered by [those of] your religion'." «Tafsir Ibn Abi Hatim»

the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." «[Sahih Al-Bukhari | Chapter: The conditions of Jihad and peace treaties](#)»

• **And Ahlul Dhimah (Dhimmis), and they are the covenantors from Ahlul Kitab & the Majus (Zoroastrians) upon the inviolability of their wealth & their blood in exchange for the Jizya:**

The Most High says:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the Jizyah willingly while they are humbled.”

[At-Tawbah : 29]

Al-Bukhari brought forth in his «[Sahih](#)» (3156): “Narrated `Amr bin Dinar: I was sitting with Jabir bin Zaid and `Amr bin Aus, and Bjalla was narrating to them in 70 A.H. the year when Mus`ab bin Az-Zubair was the leader of the pilgrims of Basra. We were sitting at the steps of Zamzam well and Bajala said, “I was the clerk of Juz bin Muawiya, Al-Ahnaf’s paternal uncle. A letter came from `Umar bin Al-Khattab one year before his death; and it was read: “Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhu-Mahram.)” `Umar did not take the Jizya from the Magian infidels till `Abdur-Rahman bin `Auf testified that Allah’s Messenger (ﷺ) had taken the Jizya from the Majus of Hajar.” «[Sahih Al-Bukhari | Chapter: Al-Jizya taken from the Dhimmi](#)»

And the Salaf differed regarding accepting the Jizya from the rest of the Kuffar Asliyoun apart from the Kuffar of Quraish.

• **And Al-Musta'manun (those with assurance of security): And they're the Kuffar Asliyoun who have between them and the Muslims, a clear protection:**

The Most High says:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety...”

[At-Tawbah : 6]

Abu Dawud brought forth in his «[Sunan](#)» (1015): “Al Miswar bin Makhramah said: ...Al-Mughirah bin Shu'bah accompanied some people and murdered them, and took their property. He then came (to the

Prophet) and embraced Islam. The Prophet (ﷺ) said: As for Islam we accepted it, but as to the property, as it has been taken by treachery, we have no need of it.” «Sunan Abi Dawud | Chapter: Regarding Treaties with The Enemy»

And these exceptional cases don't include those who hold the Hukm of Ahlul Rida' in transactions from the Mushrikeen, claimants to Islam.

4. Abandoning Salah upon their dead:

The Most High says:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّا تَابُوا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

“And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.”

[At-Tawbah : 84]

5. Abandoning making Tarahum (asking Allah for mercy) and Istighfar (asking Allah for forgiveness) for their dead:

The Most High says:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

“It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.”

[At-Tawbah : 113]

6. The permissibility of visiting those who are non-Muharib (non-combatant) from them, as well as visiting their ill & holding the ties of kinship with them:

The Most High says:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

[Al-Mumtahanah : 8]

Al-Bukhari brought forth in his «Sahih» (2620): “Narrated Asma’ bint Abu Bakr: My mother came to me during the lifetime of Allah’s Messenger (ﷺ) and she was a pagan. I said to Allah’s Apostle (seeking his verdict), “My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?” The Prophet (ﷺ) said, “Yes, keep good relation with her.” «Sahih Al-Bukhari | Chapter: Giving presents to Al-Mushrikun»

Al-Bukhari brought forth in his «[Sahih](#)» (1356): “Narrated Anas: A young Jewish boy used to serve the Prophet (ﷺ) and he became sick. So, the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (ﷺ) came out saying: ‘Praises be to Allah Who saved the boy from the Hell-fire’.” «[Sahih Al-Bukhari | Chapter: If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? & Should Islam be explained to a boy?](#)»

7. The permissibility of buying & selling from them:

The Most High says:

قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا
 “...They said, "Your Lord is most knowing of how long you remained. So, send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.”

[Al-Kahf : 19]

Al-Bukhari brought forth in his «[Sahih](#)» (2068): “Narrated `Aisha: The Prophet (ﷺ) purchased food grains from a Jew on credit and mortgaged his iron armor to him.” «[Sahih Al-Bukhari | Chapter: The Prophet ﷺ purchased \(foodgrains\) on credit](#)»

8. The permissibility of working for them & utilizing them:

Al-Bukhari brought forth in his «[Sahih](#)» (2268): “Narrated Abu Huraira: The Prophet (ﷺ) said, ‘Allah did not send any Prophet but shepherded sheep.’ His companions asked him, ‘Did you do the same?’ The Prophet (ﷺ) replied, ‘Yes, I used to shepherd the sheep of the people of Mecca for some Qirats’.” «[Sahih Al-Bukhari | Chapter: To shepherd sheep for Qirat](#)»

Al-Bukhari brought forth in his «[Sahih](#)» (2263): “Narrated `Aisha: The Prophet (ﷺ) and Abu Bakr employed a (pagan) man from the tribe of Bani Ad-Dail and the tribe of Bani `Abu bin `Adi as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-`Asi bin Wail and he was on the religion of Quraish pagans. The Prophet (ﷺ) and Abu Bakr had confidence in him and gave him their riding camels and told him to bring them to the Cave of Thaur after three days. So, he brought them their two riding camels after three days and both of them (The Prophet [ﷺ] and Abu Bakr) set out accompanied by `Amir bin Fuhaira and the Dili guide who guided them below Mecca along the road leading to the sea-shore. «[Sahih Al-Bukhari | Chapter: The employment of Mushrikun \(by Muslims\) upon necessity & if there is no presence of the people of Islam](#)»

And we don’t Takfir by permissible work in Darul Kufr even if it contains benefit to the Kafir, as long as there’s no implicity in Kufr within the essence of the work or through a Kufri contract, since not every benefit to the Kafir is counted as Kufr as long as it doesn’t contain a direct benefit in Kufr:

Al-Bukhari brought forth in his «[Sahih](#)» (1020): “Narrated Masruq: One day I went to Ibn Mas`ud who said, ‘When Quraish delayed in embracing Islam, the Prophet (ﷺ) I invoked Allah to curse them, so they

were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet (ﷺ) and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah. So, the Prophet (ﷺ) I recited the Holy verses of Sirat-Ad-Dukhan:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ

'Then watch you for the Day when the sky will bring a visible smoke.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad-Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, Allah's Messenger (ﷺ) prayed for them and it rained heavily for seven days. So, the people complained of the excessive rain. The Prophet (ﷺ) said, 'O Allah! (Let it rain) around us and not on us.' So, the clouds dispersed over his head and it rained over the surroundings.'" «Sahih Al-Bukhari | Chapter: If Al-Mushrikun intercede the Muslim to invoke Allah for rain during drought»

And now we shall be mentioning the groups & sects which have departed from the Aqidah of Ahlul Sunnah both ancient & modern by following their own desires. Hence, they strayed from the way & the Siratul Mustaqim (the straight path):

1. The Khawarij

And they're the Mariqah who made Takfir of Ali (May Allah be pleased with him) in his arbitration to Aba Musa Al-Ashari regarding the reconciliation with Muawiya (May Allah be pleased with him), and they're the ones which Takfir by sins & acts of disobedience & which Ahlul Sunnah don't make Takfir by. And the majority of the Salaf view them as misguided but don't Takfir them:

Al-Bukhari brought forth in his «Sahih» (4728): "Narrated Mus'ab: I asked my father, "Was the Verse:--

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

'Say: (O Muhammad) Shall We tell you the greatest losers in respect of their deeds?'(18.103) revealed regarding Al-Hururiyya?" He said, "No, but regarding the Jews and the Christians, for the Jews disbelieved Muhammad and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Hururiyya are those people who break their pledge to Allah after they have confirmed that they will fulfill it, and Sa'd used to call them 'Al-Fasiqin (evildoers who forsake Allah's obedience)." «Sahih Al-Bukhari | Chapter "He said: 'Do you remember when we betook ourselves to the rock." The verse»

Abu Bakr Bin Abi Shaybah reported in his «Musanaf»: "[37930] Kathir bin Nimr said: "Whilst I was in Jum'ah (Friday prayer) & Ali bin Abi Talib was on the Minbar (podium), a man stood up and said: 'There is no judgement except Allah's', then another one stood up and said: 'There is no judgement except Allah's'. Then they got up from the sides of the Masjid, so Ali (May Allah be pleased with them) gestured to them with his hands [saying:] 'Sit down, yes, there's no judgement except Allah's'. A statement of truth which falsehood is sought with. The judgement of Allah is impending on you, right now I hold for you three [things]: As long as you're with us we will not bar you from the the Masajid (pl. of Masjid) of Allah, so Allah's name can be mentioned; We will not bar you from Fay'(a type of war booty) it as long as

your hands are with ours; We will not fight you unless you fight [us], then he finished his Khutbah (sermon).” «Musanaf Ibn Abi Shaybah»

Al-Marouzi brought forth in his «Sunnah»: “[591] Tariq bin Shihaab said: “I was with Ali when he finished fighting the people of Al-Nahrawan, it was said to him: “Are they Mushrikeen? He said: 'from Shirk they escaped'. So, it was said: 'Are the Munafiqeen?’ He said: 'The Munafiqeen don’t remember Allah except little'. So, it was said: ‘Then what are they?’. He said: 'A people who transgressed against us & hence we fought them’.” «Al-Sunnah Lil Marouzi»

Abu Bakr Al-Khallal said about the stopping of Abi Abdillah regarding the Mariqah...: “[112] Muhammad bin Abi Haroun informed us that Ishaq narrated to them: 'Aba Abdillah was asked about Al-Haruriyya & the Mariqah, have they disbelieved? He said: 'Pardon me from this & say regarding them as has come in the Hadith’.” «Al-Sunnah Li Abi Bakr Al-Khallal»

And this doesn’t include the Khawarij who appeared after that & negated the punishment of the grave, Al-Shafa’ah (the intercession), Al-Hawd (the fountain). And innovated legislations which are opposed to Islam as Harb Bin Ismail Al-Karmani has mentioned in his «Sunnah».

2. Al-Qadiriyyah (The Qadaris):

And they’re misguided innovators who innovated in Al-Qadr. And they’re categories & sects:

A\ A group who declared Allah The Most High free from Willing acts of disobedience & not in negating it to be from the foreknowledge of Allah & His Will & the Kitabah (the writing of everything which shall will be), but for it to be created by Allah The Most High.

B\ Al-Jabriyyah: and they’re the ones who innovated in Al-Qadr, saying that the slaves are forced by Allah to do evil & good. And of which there is no basis from the Kitab & Sunnah.

C\ They deny Al-Qadr & the Muslims haven’t differed in Takfiring them because whoever disaffirms Al-Qadr or denies anything of it from its divisions such as Al-Mashia (The Pre-Decree) & the Kitabah disaffirms the Knowledge of Allah & negates His Foreknowledge of events before they occur.

Ibn Abi Hatim said: “I asked Aba Zura' about the Madhahib (pl. of Madhab) of Ahlul Sunnah in Usool Al-Deen (foundations of the religion), and what they came to know about scholars in all the horizons, and what they believe of that. So, he said: 'What we came to know about scholars in all the horizons, Hijaz, Iraq, Levant, Yemen was that of their Madhab was: '...And Al-Qadiriyyah are misguided innovators, whoever amongst them denies that Allah Glorified & Sublime be He knows what will happen before it occurs is a Kafir’.” «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama’ah (285)»

3. Al-Rafidah (The Rafidis):

And they’re the ones who prefer Ali over Abu Bakr, Umar & Uthman (May Allah be pleased with them) & they’re the ones who insult the companions of the Prophet (ﷺ) and diminish from them. And of them are sects which Takfir individuals from them & a sect of them went to extremes & became

Kuffar Zanadiqah by alleging that the whole of the Sahabah are Mushrikeen. And that insulting them is Halal & gets them closer to Allah. And they claimed that the Quran is distorted & they accused Aisha (May Allah be pleased with her) of adultery & denied her innocence. And of them are Zanadiqah who allege that Ali is better than the Messenger of Allah (ﷺ) & that Jibril erred in the Risalah, & of them are those which say Ali is a Deity. Allah is far above that which they say. And of them are peoples who committed Shirk by worshipping of the graves & asking Ali, Al-Hussain, Fatima & Zaynab (May Allah be pleased with them) for help. And they legislate besides Allah & ally with the Tawaghit.

4. Ashabul Ray' (the companions of speculation):

And they're misguided innovators, enemies of the Sunnah, who view the religion as Ray' (speculation), Qiyas & Istihsan (discretion). And they're the ones who tricked in order to negate the Sunan to the point that they legalized the Haram, prohibited the Halal & altered the religion of Allah:

Imam Ahmad bin Hanbal said: "These Al-Hiyal (trickeries) that these people have placed down [was because] they betook to the sunnan so they tricked in order to negate it and came to the person who said to them: 'this is haram' & [kept trying to] trick him until he [eventually permitted it]." «Ibtal Al-Hiyal li Ibn Battah»

Al-Nadar bin Shomail (204H) said: "In the book al-Hayl there is 320 or 330 matters all of which are Kufr." «Bayan Al-Daleel Ala Butlan Al-Tahlil (pg. 83)»

5. Al-Murjia' (The Murjis):

And they're the ones which claim that Iman is speech without action, and that people do not vary in Iman, and that there is no Istithna in Iman. And that whoever believes with his tongue & heart but does no actions is a believer. All of this is the saying of the misguided innovators, Al-Murjia:

Ibn Abi Hatim said: "I asked Aba Zura' about the Madhahib (pl. of Madhab) of Ahlul Sunnah in Usool Al-Deen (foundations of the religion), and what they came to know about scholars in all the horizons, and what they believe of that. So he said: 'What we came to know about scholars in all the horizons, Hijaz, Iraq, Levant, Yemen was that of their Madhab was: '...And Al-Murjia' are misguided innovators'." «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah (285)»

Abu Bakr Al-Khallal said: "[988]: Musa bin Sahl informed us, Muhammad bin Ahmad Al-Asadi narrated to us, Ibrahim bin Yaqoub narrated to us that Ismail bin Sa'id said: "I asked Ahmad: Are you worried that Kufr would enter upon whoever says: 'Iman is speech without actions?'. He said: 'They don't disbelieve by that'." «Al-Sunnah li Abi Bakr Al-Khallal»

Waki bin al-Jarrah (196H) said: "Those Jahmiyyah & Murjiah have innovated; the Jahmiyah are Kuffar and al-Murisee is a Jahmi and you have known how they have committed Kufr; They said it is enough to have Marifah and this is Kufr and the Murjiah say that Iman is speech without action and this is a Bid'ah." «Khalq A'fal Al-Ibaad»

And this doesn't include Al-Murjia' Al-Jahmiyyah. Nor the modern Zanadiqah of late.

6. Al-Jahmiyyah (the Jahmis):

And they're Kuffar Zanadiqah, enemies of Allah, who negated the Sifat of Allah & said that the Quran is created, and of them are a sect who stopped & so they said: 'we don't say it is created nor do we say it is uncreated'. And of them are those which say our utterances of the Quran is created:

Harb bin Ismail Al-Karmani (280H) said: "And Al-Jahmiyyah are the enemies of Allah: and they're the ones which claim that the Quran is created & that Allah Glorified & Sublime be He didn't speak to Musa & that Allah is not a speaker nor does He speak, pronounce or be seen. Nor is there known for Him a Makan (place), nor does Allah have a Arsh (throne) or Kursi (footstool); and many statements which I hate to recount. And they're Kuffar Zanadiqah, enemies of Allah... **And Al-Waqifah (those who stopped):** And they're the ones who allege that we [should] say: 'The Quran is the speech of Allah, and we [shouldn't] say it's uncreated! And they're the worst & most vile of all the categories... **And Al-Lafdhiyah:** And they're the ones who allege that the Quran is the speech of Allah but that our utterances with the Quran & our reading of it is created, and they're Jahmiyyah Fusaq (defiantly disobedient)." «[Al-Sunnah li Harb Al-Karmani](#)»

And of them are Al-Ashariyyah (the Asharis) in affiliation with Abu Al-Hasan Al-Ashari the Jahmi. Due to their saying: 'The Quran is not the one [we have] written in the Masahif, or recited in the Masajid (pl. of Masjid), or that which is memorized in the chests but rather it's a quotation. And they objected by saying that it cannot be except created and hence agreed with Al-Jahmiyyah in their saying of the Quran is created, rather surpassing them by saying that the Quran is not present:

Abu Ismail Al-Harawi said: "And those [Al-Jahmiyyah] have said: 'He has no speech, rather he only created speech. And those [Al-Ashariyyah] say: 'he spoke once & he is speaking with it ever since; the speech is uninterrupted & His speech is not present in any place He is not in.' Then they said: 'It is not sound nor letters', and they said: 'This is [but] ink & paper & this is [but] wool & wood & only its carving was intended & what was sought of it was its Tafsir. And this what you see of it, beautiful & ugly is [but] the sound of the reciter, and this is [but] his utterance or what you see him abbreviate with.' Until one of their heads said: 'Can there be a Quran [made] from wool?' And another one said: 'from wood?'. And they appealed [to laymen] and said: 'This is a quotation which the Quran is expressed by, and Allah spoke once & he doesn't speak after that [again], then they said: 'it's uncreated & whoever says it's created is a Kafir'. And this is from their traps that they use to hunt the hearts of the laymen from Ahlul Sunnah. **But rather, their belief is that it's not present, the masculine Jahmiyyah articulated it once whilst the feminine Al-Ashariyyah [articulated it] ten times.**" «[Dhim Al-Kalam wa Ahlu \(5/136\)](#)»

And their Madhab regarding the Sifat is Taw'eel (to misinterpret it) & to distort its meanings (Tahreef):

Abu Nasr Al-Sujzi (the Adhiri) said: "And Ali bin Ismail Al-Ashari increased in his disguise, and so he said: 'We agreed that Allah the Praised has Hearing, Sight, Speech, a Face. And we agreed that His Hearing is without penetration [of sound], His Sight is without opening, His Face without composition. Therefore, it's necessary that His Speech should be without letter or sound'." «[Risalat Al-Sujzi ila Zubaid Fi Al-Rad Ala Man Ankar Al-Harf Wa-l Sawt \(pg. 123\)](#)»

And the most famous Imams of Al-Ashariyyah are: Al-Juwaini, Al-Bayhaqi, Al-Khateeb Al-Baghdadi, Al-Ghazali, Ibn Asakir, Al-Qadi 'Iyaad, Al-Nawawi, Fukhr Ad-Din Al-Razi, Al-Qurtabi the author of the Tafsir, Al-Subki, Ibn Hajar Al-Asqalani, Al-Zahiriyyah (the Zahiris) (named after Ibn Hazm Al-Zahiri) due to their saying that the Asmaa of Allah are names without meaning, hence they agreed with Al-Jahmiyyah in negating the Sifat of Allah.

The Madhab of Al-Jahmiyyah in Iman is that it's the recognition of the heart, therefore whoever knows their Lord with their heart is a Mu'min:

Abu Bakr Al-Khallal said: "[1773] Abdul Malik bin Abdul Hamid informed us, Abbas Al-Warraaq narrated to us: 'I heard Waki' say: '**Al-Jahmiyyah say that Iman is Marifah (recognition) of the heart. Whoever says Iman is recognition of the heart is asked to repent, so if he repents [all well & good] otherwise his neck is struck.**'"

Abu Ubaid Al-Qassim bin Salam said: "A third sect was introduced which was at odds with the both these sects altogether, they're not from the people of knowledge or religion. Hence, they say: 'Iman is Marifah of Allah alone by the heart, even if there's no speech or actions & this saying is alien to the people of the monotheistic religions... (until he said): ' And this sect alleges that Allah is satisfied with them having Marifah alone. And if it were the Command of Allah & His religion as they say, then Islam wouldn't be known from Jahiliyya, nor would the religions have departed from one another, if He was satisfied with [them] claiming what's in their hearts without manifesting the attestation of what the Prophethood came with & of Bara' from whatever is besides it & of abandoning the rivals & the (false) gods by the tongues after the hearts. And if such were a believer, then a man who testifies with his tongue that: 'Allah is the second of two' as the Majus & Zanadiqah say, or 'the third of three' as the Christians say & prays to a cross or worships the fire after his heart was upon the Marifah of Allah. Then, It would necessitate for the articulator of this articulation to consider such a Mu'min with complete Iman like the Iman of the Angels & Prophets. Thus, would anybody who has recognized Allah or believed in a Kitab or Messenger of His, utter that?! And this to us is Kufr that even Iblis didn't reach (it's level) let alone other than him from the Kuffar." «[Al-Iman li Abi Ubaid Al-Qassim bin Salam \(pg. 31-32\)](#)»

And of them are Al-Ashariyyah because of their saying by the statement of Al-Jahmiyyah in Iman:

Ibn Hazm (a Jahmi himself) said: "For indeed Jahm & Al-Ashari both say that Iman is only an act of the heart, even if one manifests Kufr, or [utters] the trinity with the tongue & worships the crucifix without fear." «[Al-Fasl Fi'l Millal Wa'l Ahwa Wa'l Millal](#)»

Al-Zanjani (a Jahmi himself) said: "Iman is Marifah of His presence & it's the saying of Jahm & Al-Ashari, and it's the vilest of [their] articulation." «[Sharh Al-Mandhoumah Fi Al-Sunnah An' Firqat Al-Murjia' \(pg. 106\)](#)»

And of them are Al-Karamiyyah named after Muhammad bin Karam Al-Sijistani, from their sayings is that Iman is speech even if there's no belief in the heart. And of them are Al-Adhiriyyah (the Adhiris) in their saying that whoever affiliates to Islam is a Muslim, even if he abandons Islam he's excused. And a sect from them said whoever leaves Islam doesn't attest to Islam, but we don't Takfir him until the Hujjah of the Risalah reaches him. Some of them said: the Hujjah of the Risalah is the reaching of

the Dawah. And others said that the Hujjah of the Risalah is giving Nasiha (brotherly advice), debating, lifting the Taw'eel (misinterpretation) & Shubha (doubt)...

And the most famous Imams of the heretical Adhiri Madhab are: Al-Jahiz Al-Anbari, the deviant Mutazili, Ibn Hazm Al-Zahiri, Ibn Taymiyyah Al-Harrani & his students and those who followed them like the Imams of Najd.

And from those of the contemporary Al-Jahmiyyah:

The Madkhali trend & their most famous Imams are: Rabee Al-Madkhali, Al-Albani, Muqbil Al-Wadi'i & others. And from their activist wing, their most famous Imams are: Ibn Baz, Al-Uthaymeen, Abdul-Rahman al-Barrak, Al-Fawzan, Salman Al-Ouda, Safar Al-Hawali, Al Tarifi, Nasser Al-Omar, Abdur Rahman Abdul Khaliq, the Jama'ah of Al-Ikhwan & others.

And the majority of those affirm the Usool of Al-Jahmiyyah Al-Adhiriyyah in Iman. And some of them restrict Kufr to Istihlal, others require Istihlal of the heart, others permit altering the religion & legislating instead of Allah on condition that it's not attributed to Allah. And these are the vilest Madhahib & the evillest in Zandaqah (heresy).

And from the contemporary Al-Jahmiyyah also is: The Hadadi trend, and their most famous Imams: Mahmoud Al-Haddad, Adil Al Hamdan, Al-Haji, Al-Hazimi, Imad Al-Faraj & others. And those oppose the Adhiriyyah in some matters, some of them criticize the Taymiyyah but the majority of them excuse the Adhiriyyah. And they're agreed in not Takfiring the peoples who manifest & are known for Kufr and some of them state the l'lah (reason) for that to be their establishing to some of the shared Sha'ir (rituals). And some of them state the l'lah to be that they're status is unknown (Majhul Al-Hal) until they attracted the masses to their Kufr through their deceiving & their impersonation of following the Salaf when in fact they're the most vulgar Zanadiqah & the furthest away from following the Salaf & the closest to the Madhahib of Ahlul Kalam (the people of theological rhetoric).

And also, from the contemporary Al-Jahmiyyah are: The Qitali groups, their most famous being: Taliban, Al-Qaidah, the Dawlah organization, Tahrir Al- Sham & other than it. And the majority of these affirm the Usool of Al-Jahmiyyah Al-Adhiriyyah in Iman and some of them like the Dawlah organization oppose Al-Adhiriyyah in some matters but they excuse them. Whereas all of Al-Jahmiyyah Qitali groups are in agreement regarding excusing Al-Jahmiyyah Al-Ashariyyah & not Takfiring the peoples who manifest & are known for Kufr with the objection being that they establish some of the shared Sha'ir (rituals). And they all view the sword upon the people of Islam & Sunnah.

7. The deniers of Sunnah (the "Quranists"):

They're Zanadiqah from a Kalami sect which denies the Sunnah of the Prophet (ﷺ) and claim that the Prophet (ﷺ) contradicted the Kitab of Allah. And this sect appeared in the modern era in the Indian peninsula then it expanded to the Arab world. And from their most famous Zanadiqah Duat (callers): Muhammad Shahrour, Adnan Ibrahim, Ali Kyali, Salah Eddine Abou Arafa, Ahmed Subhy Mansour & others.

8. The Democrats & their variations:

And they're a sect that trace back to an ancient Greek philosophy which reads: 'Ruling & Legislation is for the people & not for religion'. Their most famous off-shots are: Secularism, Socialism, Capitalism, Communism, Ba'athism, Liberalism & other than these schisms & isms. And of them are the modern Tawaghit who claim Democracy. Thus, they legislated a religion in which they've altered the Ahkam of Allah, warred Tawhid & its people, allied upon & gave victory to the religion of the Mushrikeen from; the Jews, Christians & Atheists. And the Prophet (ﷺ) has given glad tidings that theirs will come to an end & the earth will return to justice & fairness after they had filled it with injustice, oppression & Kufr.

Conclusion with a Nasiha:

This is what Allah The Most High has granted me success in compiling & briefly clarifying to my brothers from Ahlul Sunnah, in which I ask Allah to expand the chest of the opposer who has strayed from right path & the Sunnah. I advise my brothers from Ahlul Sunnah to not limit themselves in regards to referring back to individuals in learning the matters of Aqidah. But to make their reference the Dalil (proof) & that which is in accordance to the understanding of the Salaf. Or otherwise their path is that of the sects which disputed even though their evidencing was that from the Kitab & the Sunnah of the Prophet (ﷺ) and which Allah Has misguided through His Hikmah (Wisdom) & Qadr. So - May Allah have mercy upon me & you - adhere to the Athar, for indeed you will never stray from the path as long as you hold unto it. And be cautious of delving into something you don't have a Salaf in. For Allah Has indeed sufficed us with where the Qawm (the Sahabah) stopped in the religion as a mercy from him. And he (ﷺ) said: "Leave me as I leave you, for the people who were before you were ruined because of their questions". And dare not to sit with the people of desires or mix with them or argue with them otherwise they will sicken your heart. For they are more infectious than scabies & the Salaf have warned every warning from mixing, sitting & arguing with Ahlul Bid'ah and looking into their speech:

Abu Al-Qasim Al-Lalaka'I brought forth: "[244] Abi Qalabah said: 'Do not sit nor mix with them [Ahlul Bid'ah], for verily, I cannot guarantee that they will not immerse you in their misguidance & confound upon you much of which you know'." «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah | Siyaq Ma Ruwiyah An Al-Nabi Salallahu Alyhi wa Salam Fi Al-Nahi' An Munazarat Ahlul Bida' Wa Jidalahum Wa Al-Mukalamah Ma'hum Wa'l Istima' Ila Aqawlihim Al-Muhdatha Wa Araihi Al-Khabitha»

Imam Ahmad said: "[The] Usool of Sunnah with us is to hold unto what the companions of the Messenger of Allah (ﷺ) were upon, emulating them, abandoning the innovations, - & every Bid'ah is misguidance – abandoning arguing & sitting down with the people of desires." «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama'ah | Itiqad' Ahmad bin Hanbal»

Ibn Abi Hatim said: "I heard both my father & Aba Zura' command [people to] boycott Ahlul Bid'ah & the people of deviation & they were very harsh regarding that with the most severe harshness and they detested for Ray' (speculation) to be inserted into books in [matters with wherein there were] no Athar. And they used to prohibit sitting with Ahlul Kalam (the people of theological rhetoric) & looking into the

books of the Mutakalimeen (does who practice theological rhetoric).” «Sharh Usool Itiqaad Ahl Al-Sunnah Wa Al-Jama’ah (285)»

May Allah protect us & you from them, and grant us & you a life upon Islam & Sunnah. And give us death upon that and make us & you of those who preserve His rights & of those who observe His limits. And May He benefit us & you with that which He has taught us. This, and May Allah's peace & blessings be upon Muhammad, his family & companions, lots of peace. And All praises are due to Allah, The Lord of the Worlds & the supporter of the victorious sect with the truth until the Day of Judgement.